

AN
ORDER OF HOUSEHOLD
INSTRUCTION:

By which euery master of a Familie,
may easily and in short space, make
his whole household to vnderstand the principall
and chiefe points of Christian religion: without the knowledge
whereof, no man can
be saued.

Dent. 6. Vers. 6. 7.

And these words which I command thee this day, shall
be in thine heart, & thou shalt rehearse them continually
vnto thy children, and shalt talke of them when thou
triest in thine house, and as thou walkest by the way, and
when thou liest downe, and when thou risest vp, &c.

2. Tim. 3. 15.

Thou hast knowne the holie Scriptures of a child,
which are able to make thee wise vnto saluation, thorough
the faith which is in Christ Iesus.

AT LONDON

Printed by the VVidowe Orwin, for
Thomas Man, dwelling in Pater-noster row,
at the signe of the Talbot.

1595.



TO THE RIGHT
HONOVABLE, THE
LORD ROBERT DEVOREUX,
Earle of Essex and Ewe, Vicount Hereford,
and Bouchier, Lord Ferrers and Chardly, Lord
Bouchier, and Louaine, Knight of the noble
Order of the Garter, Master of her Maie-
sties Horse, and one of her Maiesties
most Honorable priuie Coun-
cell: grace and peace
be multiplied.



It is a matter of great
waight, and necessa-
rie duety, Right Ho-
norable, to consider
wisely, and to iudge rightly of
the workes of God, in the euent
of thinges which happen vnto

The Epistle

men. For as it is written in the
^a *Psal. 145. 17.* *Psalmes: ^a The Lord is righteous*
in all his waies, and holy in all his
^b *107. 43.* *workes. And againe: ^b VVho is*
wise that hee may obserue these
things? for they shall understand
the louing kindnesse of the Lord.
^c *92. 6.* *And againe: ^c An vnwise man*
knoweth it not, and a foole doth not
^d *Rom. 11. 36.* *understand this. And seeing ^d all*
things are of him, and thorow
^e *1. Sam. 2. 9.* *him, & for him, and ^e in his owne*
might no man shall bee strong:
^f *Psal. 75. 7.* *but ^f God is Iudge, hee maketh*
low, he maketh high; and that
the counsell of the Lorde shall
stand for euer, & the thoughtes
of his hart, thoroughout all a-
ges: euery man ought carefully
to regarde the prouidence of
God,

Gods promi-
dence in all
things is to be
obserued.

Dedicatorie.

God, in the thinges befalling to himself and others, which I find very fruitfully obserued by the holy seruants of GOD in the Scriptures. As Ioseph, when he sawe his Fathers house, in the time of the greate famine, to come into Egypt to buy foode, comforteth his brethren, who of enuie had solde him thither, with this obseruation, saying:

g Bee not sad, neither griued with your selues, that ye sold me hither: g Gen. 45. 5.

for God did sende me before you, for your preservation.

And Dauid comforteth himselfe, and stayeth the rage of his seruant, against the cursing of Shimei, by this consideration, saying, ^h *It* h 2. Sam. 16. 12

may bee that God will looke vpon

The Epistle

mine affliction, & do me good for his cursing this day. So Mordecai encourageth Ester, to make supplication to the king (though it were contrarie to lawe, and in hazard of her life) in the behalf of the Iewes, who were appointed to die by wicked Haman; by such a wise collectiō among other wordes, saying: *U Who knoweth whether thou art come to the kingdome for such a time?* In like sorte, when I thinke vpon your honor, remembring what I haue heard of your noble Father, that good Erle, in the time of his last sicknes, & of his godly care ouer his children: comparing thereunto how God hath preserued you ynto this time, what

a Ester. 4. 14.

Dedicatorie.

what speciall fauour you haue
attained before so gracious a
Prince, in what an high & waigh
tie place you are set, & in what
yeares of your age these things
are befallen you, together with
the blessed giftes by which you
are fitted thereunto: mine hart
is touched with a comfortable
hope, that the Lords grace wor-
king effectually in you, and his
heavenly spirite directing you:
you might be a worthe instru-
ment, in faithfull and wise ser-
uice to her maiesty for the good
of this common-wealth, & the
churches of Iesus Christ among
vs. For if ^b Obadiah vnderwic- ^{b 1. King. 18. 4}
ked Ahab, could keepe from Ie-
zebel, and feede an hundreth

The Epistle

c Jerem. 38. 8. 9.

Prophetes : and ^cEbedmelech could obtaine of that euill king Zedekiah, to deliuer Ieremie out of the dungeon, into which he was cast by the Princes with the kings consent: and ^dNehe-
d Nehem. 2. miah could apply the fauour he had with that heathenish King Artasthastir, to the building of the walles of Hierusalem: who can tell? but that much more, such a noble man of Christian knowledge, aduanced by God into the fauour of so Christian and religious a princeesse, may likewise performe some seruice of great importance, to the Church of God and his coun-
tric.

c Prov. 13. 4.

And verily if God ^cmade all
for

Dedicatorie.

for himselfe, and his elect for
the glorie of his grace, & assign-
ning the times, which were or-
dained before, and the bounds
of mens habitation, that they
should seeke the Lord: and if
he haue^h given euery man a ta-
lent, whereof hee must render
an account; then ought euery
man i so to walke, as God hath
distributed to euery man, as the
Lorde hath called euery one,
and therein to abide with God.
Therefore^k Saul, without reser-
uing of any spoyle, by any pre-
tence, must bee obedient to the
voyce of the Lord, in the vtter
destroying of Amalecke; be-
cause God had annoynted him
to be king, & called him there-
unto.

Euery man
ought to serue
God, accor-
ding to his
place & gifts.
f Ephe 1.6.
g Act. 17.26.

h Math. 25.14.

i 1. Cor. 7.17.24

k 1. Sam. 15.

The Epistle

unto. And David, ^l though hee
1 s. Sam. 12. were a man after Gods heart:
yet because he forgate his ad-
uancement by God, & his great
benefits, and by deflowring his
neighbours wife, &c. disobeied
God, and caused the enemies of
God to blaspheme: was repro-
ued sharply & punished seuerely.
m Num. 20. 12 And thou O meeke ^m Moses,
what kept thee out of the lande
of promise? And thou O wise
a 1. King. 11. ^a Salomon, what made thy lat-
ter dayes troublesome, and a
breach in thy kingdome? And
b 1. King. 22. thou O good ^b Iehoshaphat,
what brought thy life in ha-
zard? was it not, that God, who
exalted you in honour, was not
sanctified by your seruice? If
Who ^o honor
not God are
plagued.
God

Dedicatorie.

God thus deale with his owne
house, where shall the vngodly ^{c 1. Pet. 4. 17.}
and sinners appeare? ^d whose ^{d Philip. 3. 19.}
God is their bellie, who ^e sacri- ^{e Haback. 1. 16.}
fice to the net of their own po-
licies, and honour the ^f God ri- ^{f Luk. 16. 13.}
ches, but ^g know not the Lord, ^{g Exod. 5. 2.}
who giueth them all things a-
bundantly to enioy ^h God gi- ^{h Rom. 1. 24.}
ueth them ouer to their owne
lusts, ⁱ they meete with darknes ^{i Iob. 5. 14.}
in the day time, and grope at
noone day as in the night, some
by ^k their policie make an halter ^{k 2. Sam. 17. 23}
to hang themselues, some in the
middest of their iolitie, haue ^{l Dan 5.}
the ioynts of their loynes loo-
sed and their knees smitten one
against another, and some are
in feare where there is no feare, ^{m Psal 53. 5.}
and ^{Proverb. 28. 1.}

The Epistle

and flye when no man pursueth
a *Esay 5. 24.* them. Andⁿ as the flame of fire
deuoureth the stubble, and as
the chaffe is consumed of the
flame; so their roote shall bee
rottennes, and their bud shall
rise vp as dust, because they
haue cast off the lawe of the
Lord of hosts, &c. that it might
stand as an vnchaungeable de-
cree of the hie God, the posses-
sor of heauen and earth; con-
cerning the wicked & the true
seruants of God: *Them that ho-*
nor me, I will honor, and they that
despise me, shall be despised. So did
the Lord aduance vertuous *Jo-*
seph, before all his brethren, he
p *Gen. 45.* made houses to the widowes,
q *Exod. 1. 21.* who feared God in Egypt, and
deliuered

Dedicatorie.

deliuered Ebedmelech in the ^{1 Iere. 39. 16.}
day of euill. Therefore, for the
comfort of all them, that walke
according to their gifts & cal-
lings with God, it is written: ^(Psal. 33. 18.) *Be-*
hold the eye of the Lord is vpon the
that feare him, and vpon them that
trust in his mercie, to deliuer their
soules from death, and to preserue
them in famine. For this cause
(right Honorable) haue I pre-
sumed to dedicate this small
booke to your Honour, not
onely because I am perswaded
of your fauorable acceptation,
but also that by mee being one
among many, you might know
what hope and expectation
there is, among her Maiesties
most faithfull subiects concer-
ning

The Epistle

21. Job. 2. 14.

ning you: that your yong yeres
being sanctified, and (as S. Iohn
saith) being strong & the word
of God abiding in you, and ha-
uing ouercome the wicked,
you might amōgst other graue
and wise counsellors, bee a ioy-
full labourer in all good cau-
ses, and a prosperous furtherer
of things concerning God, to
the great ioy, peace and honor,
of her most excellent maiestie,
and that by the mouthes of ma-
ny her louing subiects, prayses
may redound to the glorie of
God, and that you may glorie
in his praise. And here I hum-
blie craue your Christian fa-
uour, to giue mee leaue to tell
you, what the Lorde speaketh

vnto

Dedicatorie.

vnto you. For me thinketh I
heare him speake vnto you, as
he did vnto Ioshuah and Abra-
ham: ^a *Be thou strong and of a most* ^{a Ioshw. 1.}

*valiant courage, that thou mayst
obserue and doe according to al the
law, which Moses my seruant hath
commanded thee: thou shalt not
turne away from it, to the right
hād, nor to the left; that thou maist
prosper whither soeuer thou goest. I
will be with thee, I will not leaue
thee, nor forsake thee.* ^b *Feare not,* <sup>b Gen. 15. 1. &
cap. 17. 1.</sup>

*I am thy buckler and thine excee-
ding great reward. I am God al-
sufficient, walke before me and bee
vpright. Now this little booke
of household instruction, I ten-
der vnto your Honors protec-
tion; nothing comparable to
the*

The Epistle

the profound works set foorth
by rare and singular men, but as
a little candle to bee placed in
the midst of the house, to giue
light to all them that are there-
in. And as in the worke of the
materiall Temple vnder Salo-
mon, c hewers of stones had a
necessary vse: so this little book
may bee some good helpe, to
prepare the seuerall members of
the familie, for the skilfull build-
ers, that is, the^d faithful mini-
sters, to be ioined as liuely stons
in the spirituall temple of God.
For as the Psalmist doth testifie:
*The entrance into Gods wordes
sheweth light, and giueth vnder-
standing vnto the simple. And our
Sauibour teacheth, that there is a
secret*

c2. *Chron.* 2. 2.

d1 *Pet.* 2. 5.

e *Psal.* 119. 30

Dedicatorie.

secret working in his kingdom,
like the growing of the ^{small} *Mat. 13.31.*
graine of mustard-seed, and as
a little leauē hid in three pecks
of meale: So God hath chosen *g 1. Cor. 1.27.*
foolish thinges of the world to
confound the wise, & God hath
chosen weake thinges of the
world to confound the mighty,
&c. And to whom should I of-
fer the booke of teaching the
familie? but euen to him, whose
household being well instructed,
ordered, & guided, may diuers
waies doe good vnto many of
all estates and degrees: yea e-
uen to him, who knoweth verie
well, how needfull a thing it is
in regarde of the Common-
wealth: which in troublesome

The Epistle

times doth find, that a Christian Prince cannot be sure of such a peoples faithfulness, in dayes of triall: whose bellies being fedde with the fatte of the earth, haue mindes vnsetled; and for lacke of the knowledge of Christ, and the feare of God, are apt to go after the sway of time, and to bee led as beastes by the bellie, where most ease, gaine, & pleasure shall draw them. Therefore nothing doubting, but that your godly wisdom, and good knowledge of Christ Iesus, will graciously receiue any thing; that may be helpful to Christian religion and godlines: I present this little booke vnto your Honour, with al humblenes and
good

Dedicatorie.

good will in the Lord; leauing
the successe vnto him, in whose
handes are the ^a times of all ^a *Psalm. 31. 15.*
things, and ^b who onely giueth ^b *1. Cor. 3. 7.*
increase. Most meekely pray-
ing his diuine goodnes to make
you honorable in this world, in
all pietie and Christian vertues,
to the glory of his name, the ho-
nour of your Prince and coun-
trei, and to the reioycing of all
good christians: & in the world
to come, to bee partaker of his
glory: who shall be glorified in
his Saintes, and made maruei-
lous in all that belecue. Amen.
At Eastwell in Kent this 26. of
Februarie. Anno 1596.

*Your Honours alwaies to com-
mand in Christ Iesus:*

IOSIAS NICHOLS.

[illegible]



To all gouernours of Families, grace and peace, &c.



Very well remember, my welbeloued country mē, ye that are gouernours of families, that he was a wise Preacher, that sayde : a There is no a Eccles. 12. 12. ende in making many bookes. And that many very good and excellent Catechismes are published in our English tongue : being not onely very profitable for Christians, to exercise themselves in : but also most notable tokens of the Christian care and loue, of diuers learned and godly minded men, toward their neighbors and countrie. Yet haue I some good reasons (as I thinke) to put foorth this little booke of mine as a mite, in comparison of the greatest gifts of other men, who by their excellent workes, haue greatly replenished the Lords treasure. First, because that I finde that the Lord in the building of his Church vseth the diuers gifts of

To the Reader.

his seruants, to expresse his manifold wisdoms. And as vnto men of diuers complexiōs and affections, he hath giuen choise of meate and varietie of apparell: so, many bookes to one end are set foorth in diuers fashions and with a diuers gift, order and facilitie: that hee whome one booke sauoureth not, might yet like the taste of another. So it may bee, that I straining to enter into the lowest place of the Church, which is the familie; and applying my selfe to the meanner sort, may happily finde a place to doe good vnto some, where books of greater excellencie, peradventure are not entertained: and ioyning hands with my good brethren, who haue sorted themselues to the same standing place, may by ioynt working with them, peradventure further their ioy, as they doe mine. Secondly, because I haue some experience in this order, that it may prepare them, which are hereby instructed, to haue their eyes open to other mens labours. And I am in great hope, that a discret teacher shall finde by triall, that a childe of very tender yeres may be made able, through Gods blessing, with vnderstanding to giue a good reckoning of his faith, by the Scriptures. Moreouer, my purpose was not, curiously to set downe all points of doctrine, but especially those, which doe most neerely teach these two: ^a Repentance towards God and faith in Iesus Christ. And my desire was that these might be made to appeare
easie

To the Reader.

easie and familiar by the Scriptures.

But aboue all other this moued mee most, that I might haue occasion to speake some things to the gouernours of the families, which doe very greatly affect my minde. Which is not to proue it their duties, to catechise their families, or to describe the household gouernment, & diuers such things which I know to be very excellently penned downe by others: but onely to lay before them, the great necessitie of this dutie, and the great and honorable seruice, which a priuate man may doe, to God and his people, by this meanes. In doing whereof, I thought no better meane, then the setting forth of an easie way, to doe the thing, to which I desire earnestly to perswade them.

The necessitie will be scene, if they obserue with me two things, the time present, and the time likely to ensue. In the first they shall finde, that although wee haue had the Gospell, by the mercie and long suffering of God seuen and thirtie yeares, vnder the happie raigne of our most deare and gracious Soueraigne Ladie Queene Elizabeth, (who, I heartily pray our good God, may yet raigne many yeares ouer vs) there are to bee found so many that know not how they shall bee saved, or how they are iustified, why they are called Christians, what is Christ in his person, and such like (which ^b euery beginner and yongling in Christ ought to be

Necessitie to teach householdes.

^b Hebr. 6. 1. 2. .
Psalm. 49. 20.

To the Reader.

Lamentable
ignorance a-
mong vs.

c Galat. 3. 26.

d Rom. 10. 14.

e 2. Thess 1. 8.

a Rom. 1. 23.

Many Mini-
sters teach not.

b 7. Tim. 4. 10.

c Math. 15. 14.

skilfull in; and without the knowledge whereof
a man is like a bruite beast) that I doe tremble
to thinke, and am ashamed to utter, and dare
not commit to writing my knowledge herein.
I haue had conference in some parishes with
400. some, 1000. some lesse, and haue made
triall, and do make triall euery day, that I speake
to any man; whom I knowe not, that I am asto-
nished to thinke, that so many Christians in
name, and baptized, should be so ignorant and
brutish, and so farre from being indeede, that
which they delight to be called. For I take it,
that c faith maketh the being of a Christian,
and these d who haue no knowledge cannot haue
faith, which will then appeare, e when Christ
shall come in flaming fire, to render vengeance
to them that do not know God. Therefore there
is a great fault, whether it be in vs Ministers,
or in you the masters of families, or in both, the
Lord bee mercifull vnto vs, our danger is very
great: for it is writton, a As they regarded not
to know God, so God deliuered them vp vn-
to a reprobate minde, &c. Therefore it is a
thing of necessitie, that such as keepe houses,
should traine vp their people committed to their
charge, in the knowledge of the Gospel. Againe,
we that are c Ministers, for the most part, are
very vntidie for these workes, which might
preuent this mischiefe. b Some imbracing this
present world, and some being c blind leaders of
the

To the Reader.

the blinde. Therefore the masters of families looking not vnto this matter, the case is become lamentable. The time likely to ensue may bee very much indaged by the present. Notwithstanding that God hath warned vs, to make more reuerent regard of his Gospell, by windes and unseasonable weather, by diuers sicknesses, by the plague and dearth & feare of the sword, not once nor twice within these fewe yeares: yet the great carelesnes and coldnes (that I say not contempt) of religion, may hereby appeare, that Atheisme, dronkenness, and other very great finnes, are waxen bold and shameles, and he that feareth an oth, and taketh great paines to bee instructed in Christ Iesus, suffereth no small molestation. What may we then looke for? but as these former corrections, haue brought vs no one iot neerer to repentance, or loue of Gods word, so the Lord will yet stretch out his hand against vs. And what can we tell, that if other temporall plagues moue vs not, but that he will take away his word from an unthankfull nation, and giue it to another that will bring forth better fruites? If we that be Ministers ouerslip these things, how can they be repaired, but by the instruction of families. And many times when we take great paines, the backwardnes of the masters doth pull downe all that wee build. Therefore it is of great necessitie, that the gouernours of households should stirre vp themselves

Coldnes in religion.

We may feare the losse of the gospell.

To the Reader.

themselves to this dutie.

Teaching the
familie hono-
rable seruice to
God.

Private men
and women
may greatly
further the
Church.

a *Ierem.* 35.

b *Exod.* 35. 25.

c *1. King.* 5.

d *Nehem.* 3.

Now the honorable seruice, which a private man may do to God and his Church, appeareth in this; that such as traine their families in these good grounds, bring forth an holy generation to the Church, and a ciuill nation to the Common-wealth; which doth not a little shewe it selfe to Gods glorie, and the praise of the Gospell, in our owne experience. Whereof the example of Ioshua and his familie, Cornelius and his souldiers, Abraham and his three hundred and eightene, brought vp in his house, are as sufficiēt testimonies. How are the names of many private men and women for their seruice in the Church, commended by Saint Paul, and registred to immortall fame and example of all professors, *Rom.* 16. So that among many he acknowledgeth, that all the Churches of the Gentiles were to bee thankfull to one Aquila and Priscilla his wife. And God doth so farre honour the house of ^a Rechab, that he poynteth it out, and setteth it forth, to be an euerlasting paterne, of the notable fruite of good gouernours of families. And as ^b women did worke diuers things for the tabernacle, in the daies of Moses: and as the ^c temple was not built, but by men of all sorts in the time of Salomon: and the ^d walles of Ierusalem vnder the guiding of Nehemiah: So may private men very much further the building of the spirituall temple, which

To the Reader.

which is the congregation of Christ. And as out of Abraham, Isaac, and Iacobs house, sprang forth the Churches of the Iewes: so the glorious congregations of the Gentiles, began in the families: For if seruants well nurtured may adorne the doctrine of God our Sauour in all thinges: and husbands obeying not the worde, may without the word be wonne, by the conuersation of the wiues: how much more may the master of the familie doe vnto God and his Church honorable seruice? not only by sanctifying his house by the word of faith; but also by hauing alwaies in a readines, very notable matter to further the building of Gods dwelling place. Which thing is auouched to thee by s young Timotheus, who being brought vp in the holy Scriptures from a childe, vnder his faithfull grandmother Lois, and his mother Eunice, when he was yet a very young man, became a companion of the Apostle Saint Paul, in that great and waightie worke of planting Churches. And h Apollos cōfirmeth the same, who being an eloquent man and mightie in the Scriptures, was yet more perfectly instructed in the way of God, by the house of a craftsman: by whom not onely they which beleened thorow grace, were very much helpen; but also the aduersaries of Christ were mightily confuted by the Scriptures.

The Churches spring out of instructed families.

c Tit. 2. 10.

f 1. Pet. 3. 1.

g 2. Tim. 1. 5.
 and 3. 15. with
 Act. 16. 1.

h Act. 18. 24.

Moreover, I pray you to marke diligently,
 how

To the Reader.

One familie
well or ill or-
dered, may
saue or destroy
both Church
& Common-
wealth.

a Iudg. 17. 53

18.

b cap. 6. 53 7.

53 8.

c 1 King 14.

14. 18.

d Gen. 37. 53

38. 53 39. &c.

e Eccle. 4. 13.

f Deut. 11. 18.

how that the disorder of one private familie,
namely, of one ^a Micah of Ephraim, was an oc-
casion that Idolatrie did spread thorowe the
whole tribe of Dan: and so continued many
yeares. And so contrarily, ^b Gideon being stir-
red up by the goodnes of God, to the reforma-
tion of one meane familie in Manasseh, was the
cause of a very great deliuerance to the whole
nation, from most mightie and crnell enemies,
and most abominable Idolatrie, for the space of
40. yeares. Where were those ^c 7000. in the
daies of Eliah, that had not bowed the knee to
Baal: when he thought there were none left in
Israel that feared God? were they not in the
well instructed families? Whence came it that
^d Ioseph in his youth being sold vnto strangers,
passed thorow so great temptations, the com-
fortles prison, the stocks & iron, to be so worthie
a father of the Common-wealth of Egypt, & so
good a nurse to the people of God? I can name no
other outward meanes, but his good education
in the familie of the faithfull. Hence is it writ-
ten: ^e Better is a poore and wise child, then an
old and foolish king, which will no more bee
admonished: for out of the prison hee com-
meth for to raigne, when hee that is borne in
his kingdome is made poore. Therefore God
commadeth his people, ^f to lay vp his words in
their harts, and in their soules, &c. and to teach
them their children, speaking of them when
they

To the Reader.

they sit in their house, and when they walke by the way, and when they lye downe, and when they rise vp, &c. that their dayes may be multiplied and the dayes of their children, &c. Be- hold then what good may come out of a well instructed familie, namely, that it may bee the preserving of the countrie and Church, in the time of extreame daunger and darknes, the seedplot against the time of reformation, and a meane by which God doth multiplie his people and peace in a countrie: and that by the contrarie, an whole countrie may fall into Idolatry and destruction. Whereby euery man may see what honorable seruice I wish him vnto, when I exhort him to the instructing of his familie.

Therefore I heartily pray and earnestly entreate all gouernours of families, that they would set such wise order, in the disposing of all their worldly affayres, that they may haue convenient leisure and quiet time for the vse of this duetie: taking heed of all vaine excuses, which the diuell and our corrupt nature will set before vs, as blockes and hinderances, that we should not once meddle with such a necessary matters. First, the Lords day being an ordinary rest & time of libertie, doth call vnto you from the king of heauen, to doe this seruice. After morning and euening prayer, when you haue tried your people what they haue learned at the Church

A request to the masters of families, that they would set such wise order, in the disposing of all their worldly affayres, that they may haue convenient leisure and quiet time for the vse of this duetie: taking heed of all vaine excuses, which the diuell and our corrupt nature will set before vs, as blockes and hinderances, that we should not once meddle with such a necessary matters.

Luk. 10. 42.

The Lords day

To the Reader.

Two howers
once in the
weeke.

b Hebr. 6. 10.

Four sortes of
people haue
most fit oppo-
tunity to teach
the yongest.
1. Noble men,
& Gentlemen.

Vaine pretēce.

Church by their pastour, and called to mind the
chiefe heads of his teaching: then is it good to
make it a drinke offering, upon the pastours les-
sons; to teach them a point or two of the princi-
ples of Religion. And if it be possible, I would
begge for these poore soules, in the name of Iesus
Christ, (who shed his precious blood for you and
them) that you would bestowe some two howers
euery weeke, in some one of the working daies, (as
euery man shalbe able to find best and fittest lea-
sure) to instruct your children and seruants, ac-
cording to the order of this booke, or some such
like: and that you would continue therein with al
care and constancie. And I doe not doubt but
you shall see great gaine by this little labour, e-
uen a blessing from the Lord our God, ^b who will
not forget any mans faithfull labour and loue,
which is in Christ Iesus. There are fowre sortes
of people, whome I would especially mone vnto
this most vertuous and laudable worke, for that
they haue most fitte opportunitie, to doe greatest
seruice herein to God and their countrie. First al
noble men and Gentlemen, and all Masters of
great households. Whose families as they are the
most in number, so most commonly they stand
under the most reuerend and humble submission
of their superiours. Therefore in regard of the
one they may profit most; and in regard of the o-
ther with most easines and conueniencie; For al-
though the greatest part pretend it, a very hard
thing

To the Reader.

thing in these daies, to bring their familie to Christian knowledge and sobernesse: yet the not having them so, consisteth not in the hardnes of the worke, or unrulines of the people; but in the common neglect of many governours. Who passing over this dutie, as a matter either not much to be regarded, or not pertaining unto the: have so hardened the necks of children and servants, with the loose raines of libertie and licentiousnes: that very few can abide this wholesome yoke of Christian nurture, the gracious & goodly comforte of the knowledge of saluation. For if one man could command to feare God, & to instruct 318. able men, beside all other servants women and children: as is spoken of Abraham, Gene. 14.14. and cap. 18. 19. and that a chiefe ruler owner 120000 people, could so governe his privat familie, that he could say, I and mine house will serve the Lorde, as wee reade of Ioshuah, cap. 24. 15. And an other great Prince had his servants so guided in the feare of God, that hee and they were examples, in lending money and corne to the poore of the land: as did Nehemiah, cap. 5. 10. And if a Centurion could make both servants and souldiers readie and obedient to every good worke, as appeareth, Matth. 8. 9: yea if a King could protest unto God, to banish deceitful and lying persons out of his house, and to entertain the faithful, & him that walketh in a perfit way: as you may see, Psalm. 101. 5. 6. I verily thinke that

Libertie the
spoyle of the
familie.

Great masters,
rulers, princes,
captaines, and
kings may in-
struct their pri-
uate families.

To the Reader.

that no man endowed with a good conscience, fearing God and louing the Lord of life Iesus Christ, can haue any iust excuse or reasonable pretence, to keep about him a familie vntaught in the sweete words of the Gospell, and the holysome paths of our blessed Saviour. Except they will say, that it is more behoofull for their children and seruants to serue them, and to reuerence them; then to serue and reuerence the Lord of glorie.

Instructing of
great families,
furthervth
both Church
and common-
wealth.

But why should I vse many words vnto men of such excellent wits & great gifts, in a matter so necessarily depending vpon them, that the least mention should suffice euery wise and truly noble Gentleman to so glorious a worke. For by the good order & Christian instructio of one such great familie, many soules are brought to God, there is great encouragemēt by ensample vnto others out of the familie, and a marvellous power for the bringing forth and confirmation of al good things, both for the commonwealth, and also for the Church of God. For hence doe all other sortes of people take their light, and the lines of noble & worshipfull men, are many times more of force, then either the law of God or man. For they are like the great pillars in a building, that if they stand steadie in faith and good life, with their families, many are vpholden by them in the wayes of godlines: but if they swarne and become carelesse,
and

To the Reader.

and dissolute; they draw many with them, as by a mightie sway, into the wofull downfall of infidelitie and destruction. Therefore aboue al men, it behooueth them to take heed to themselves, and the good instruction and gouernment of their households.

The second sort are tutors in the Vniuersities, to whom I ioyne also the third sort, Schoolmasters in towne & countrie. Which two haue a great resemblance in their opportunitie to do good, when many mens children of all callings, are committed to their conscience: to the one, in the first and more tender yeares: to the other, in the yeares of most danger. If these two sorts of men would be painfull, to wring out the iuyce of this heavenly erudition, as a necessary sawce, to giue a pure verdure, to their other literature, or as a sauoury salt to season al other learning: it is not to be spoken how much good they may doe. For as young plants, being straightned while they bee tender, and trimmed with pruning and other parts of husbandrie, will growe very goodly to behold in their greatnes, which being neglected, are many times very crooked and unfit for diuers uses: So doe young men for the most part prone as they are nurtured in their youth. And the good instruction of Schoolemasters and Tutors (in my knowledge) hath very well straightned such young imps,

C

(who

Second and third sort, Tutors & Schoolmasters.

They may doe unspeakable good.

To the Reader.

(who otherwise were very rough and unfruitfull) that many receiue comfort by their wor-
thie example. Therefore I do most instantly be-
seech all Tutors and Schoolemasters to practise
this booke: or, because you are learned, some
better forme of your owne.

Fourthly, wo-
men, as Ladies
and Gentle-
women, ho-
norable by in-
structing their
children.

a 2. Ioh. Ver. 1. 4
b Rom. 16. 12.
c 1. Sam. 2. 19.

d Prouerb. 4. 9.

Women being
at hand may
instruct their
children.

e Psal. 128. 3.
f Prouerb. 4. 3.

g Prou. 25. 12.

h Psal. 8. 2.

i 1. Ioh. 2. 12. 14.

Lastly, I doe heartily and humbly entreate
all sorts of women, to watch carefully to doe this
duetie: and first all Ladies and Gentlemen,
that they may be honoured by the spirit of Iesus
Christ, as was that ^a elect Ladie, whose chil-
dren did walke in the trueth. And all other
women like ^b Persis, who laboured much in
the Lord. And as ^c Hannah made coates for
her sonne Samuel, who serued in the house of
God: so these would aray their seruants and
children with the ^d goodly ornaments of wise-
dome and knowledge, which is from aboue. A
woman, being the ^e fruitfull vine on the house
sides, in whose sight the ^f children are tender
and deare: can by no meanes shew their natu-
rall loue better, then being alway at hand with
their children and maides, to giue them euery
day in milde and pleasant manner some of these
golden apples: wherewith the young babes
will take such delight, that by the nourishment
and exercise thereof, they will be made ^h strong
to confound the enemies of God and their coun-
trie; when they haue learned to ⁱ know the fa-
ther,

To the Reader.

then, and that their finnes are forgiven them
for Christ's names sake. It is exceedingly great
the profit you may doe in the familie, if as Salo-
mon sayth of a vertuous woman, you k open ^{k Prou. 31. 26.}
your mouthes in wisdom, and the lawe of
grace be in your lips: For your children shall
rise vp and call you blessed, & your husbands
shall praise you. Whereas^l children set at li- ^{chap. 29. 15.}
bertie, make their mother ashamed.

And generally, as a man wil sowe his ground
with the best seede, and plant his orchard with
the best fruit; because he looketh for the grea-
ter and more gainfull encrease in the time
of gathering: so if men, louing their children
as well as they doe other commodities, would al-
so traine them vp in the best thinges, which
are found in the discipline, knowledge and faith
of Christ: they should not onely escape many
a secret grieve and bitter mischiefe; but also
blesse the Lord with great ioyfulness, when they
finde this fruite of their education in know-
ledge of these good thinges: namely, their chil-
dren to bee a comfort refreshing and honour to
their gray haire; and their seruants necessary
helpes, before them, in all good causes and mat-
ters of honestie, truth, iustice and mercie. For ^{m Galat. 6. 7.}
it is written as a thing that faith not, What-
soeuer a man soweth, that shall he reape. Ho-
ping therefore that such as bee wise in heart,

To the Reader.

*will earnestly follow my counsaile, and carefully
stirre up others to the same; I will batten to
the matter it selfe, by which, euery one may bee
(as I hope) greatly guided in the performance
of the same. I beseech almightie God, of his in-
finite mercie in Iesus Christ, to prosper this
our godly purpose, to his glorie and
comfort of his people. His glo-
rious name be praised for
euer. Amen.*

*Your faithfull seruant in
Christ Iesus,*

Iosias Nichols.

The Book of the House of

The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
 eighth of these is the fact that the
 ninth of these is the fact that the
 tenth of these is the fact that the
 eleventh of these is the fact that the
 twelfth of these is the fact that the
 thirteenth of these is the fact that the
 fourteenth of these is the fact that the
 fifteenth of these is the fact that the
 sixteenth of these is the fact that the
 seventeenth of these is the fact that the
 eighteenth of these is the fact that the
 nineteenth of these is the fact that the
 twentieth of these is the fact that the
 twenty-first of these is the fact that the
 twenty-second of these is the fact that the
 twenty-third of these is the fact that the
 twenty-fourth of these is the fact that the
 twenty-fifth of these is the fact that the
 twenty-sixth of these is the fact that the
 twenty-seventh of these is the fact that the
 twenty-eighth of these is the fact that the
 twenty-ninth of these is the fact that the
 thirtieth of these is the fact that the
 thirty-first of these is the fact that the
 thirty-second of these is the fact that the
 thirty-third of these is the fact that the
 thirty-fourth of these is the fact that the
 thirty-fifth of these is the fact that the
 thirty-sixth of these is the fact that the
 thirty-seventh of these is the fact that the
 thirty-eighth of these is the fact that the
 thirty-ninth of these is the fact that the
 fortieth of these is the fact that the
 forty-first of these is the fact that the
 forty-second of these is the fact that the
 forty-third of these is the fact that the
 forty-fourth of these is the fact that the
 forty-fifth of these is the fact that the
 forty-sixth of these is the fact that the
 forty-seventh of these is the fact that the
 forty-eighth of these is the fact that the
 forty-ninth of these is the fact that the
 fiftieth of these is the fact that the
 fifty-first of these is the fact that the
 fifty-second of these is the fact that the
 fifty-third of these is the fact that the
 fifty-fourth of these is the fact that the
 fifty-fifth of these is the fact that the
 fifty-sixth of these is the fact that the
 fifty-seventh of these is the fact that the
 fifty-eighth of these is the fact that the
 fifty-ninth of these is the fact that the
 sixtieth of these is the fact that the
 sixty-first of these is the fact that the
 sixty-second of these is the fact that the
 sixty-third of these is the fact that the
 sixty-fourth of these is the fact that the
 sixty-fifth of these is the fact that the
 sixty-sixth of these is the fact that the
 sixty-seventh of these is the fact that the
 sixty-eighth of these is the fact that the
 sixty-ninth of these is the fact that the
 seventieth of these is the fact that the
 seventy-first of these is the fact that the
 seventy-second of these is the fact that the
 seventy-third of these is the fact that the
 seventy-fourth of these is the fact that the
 seventy-fifth of these is the fact that the
 seventy-sixth of these is the fact that the
 seventy-seventh of these is the fact that the
 seventy-eighth of these is the fact that the
 seventy-ninth of these is the fact that the
 eightieth of these is the fact that the
 eighty-first of these is the fact that the
 eighty-second of these is the fact that the
 eighty-third of these is the fact that the
 eighty-fourth of these is the fact that the
 eighty-fifth of these is the fact that the
 eighty-sixth of these is the fact that the
 eighty-seventh of these is the fact that the
 eighty-eighth of these is the fact that the
 eighty-ninth of these is the fact that the
 ninetieth of these is the fact that the
 ninety-first of these is the fact that the
 ninety-second of these is the fact that the
 ninety-third of these is the fact that the
 ninety-fourth of these is the fact that the
 ninety-fifth of these is the fact that the
 ninety-sixth of these is the fact that the
 ninety-seventh of these is the fact that the
 ninety-eighth of these is the fact that the
 ninety-ninth of these is the fact that the
 hundredth of these is the fact that the

The Booke to the House- holder.

Come buy me, but passe not by me,
for by me thou shalt winne,
To light thy people, by my light:
to trauell light, from sinne.
The word, with words of trueth and ioy,
doth shew his word by me:
Away (which if thou way) it waies
thee to felicitie.
Two houres, each weeke, sixe monthes, to stay
with thee, no more, I begge:
To stay thy people, on that stay,
which hell gates cannot wagge.
Then trie, how trie my triall is:
if God doe helpe with grace;
Both man and child, as wit doth grow,
shall see the beauenly place.
Yet know, that knowledge and no more,
by thee, to thine I giue:
The spirit of Christ (pray thou therefore)
workes faith; that thou maist liue:
And as by prooffe, thou proues me true,
to proue the thing I say:
So double time, for double gaine,
and grant me longer stay.

An



An order of household instruction, by which euery master
of a familie, may easilie and in short space,
make his whole household vnderstand
the principall and chiefe poyntes
*of Christian religion: without
the knowledge whereof
no man can be
saued.*

The first booke. CAP. I.

The first order of instruction.



IN this order, some things are
for the young & tender yeres,
and some for yeres of greater
capacitie, for confirmation
and helps: till they may bee
grounded in the principles,
with good vnderstanding, to giue a recko-
ning of their faith by the holy Scriptures. First,
from the time that children speake, it is good
to drop in this good licour of heauenly doc-
trine.

An order of

a *Prov.* 22. 6.

The first order
from the time
that children
can speake.

trine. For as Salomon saith : *2 Teach a childe the trade of his waye, and when hee is olde hee shall not depart from it.* Therefore from that time, it shall bee good to teach them (as the manner of all christians is) to say without book distinctly: *The Lords prayer, the Creede and the ten Commaundements.* And as hee perceiueth their capacitie to growe, to droppe into them by familiar wordes, the name of God, how hee made vs : the name of Christ, how hee shed his blood for vs : the name of the holy Ghost, who sanctifieth vs; and that there is but one God and three persons, &c. Also the name of death, that for sinne all men die : and the name of the resurrection, that through Christ we shall liue againe in heauen: alwaies applying himselfe with tearmes to their capacitie : and alluring the childe, to the feeling and loue of God, of Christ, and of eternall life; and to the hatred of sinne : as by saying and causing the childe to say: *God loueth vs, for he made vs, and giueth vs all things, as our meate, drinke, apparell, &c. God loueth vs, for he gave Christ to die for our soules. God loueth vs, for he giueth vs life after we be dead, in heauen. We must not doe sinne and wickednes, for it bringeth paine, sicknes, death, &c.* Then the capacitie encreasing, make them pronounce, how many petitions in the Lords praier, and which they be: how many comādements & which they be, til they can tell you euery

household instruction.

euery one, being asked sodainely out of order, as the tenth, the fourth, the seuenth, &c. After that they haue been thus trayned a while, and can answer as children, readily to these: then let them learne that short Catechisme without booke, which beginneth after this sorte. *Who made thee? God. What is God? he is almightie, &c. Wherefore did he make thee? to serue him, &c.* Which may be bought for the valew of a pennie in the bookesellers shops.

After all this, teach them some short stories and sentences of holy Scripture: stories such as these, Gen. 4. vers. 2. the trade, sacrifice and death of Abel, Gen. 11. 1. the building and ouerthrow of Babel, Mark. 10. 13. Christ receiueth children and blesseth them. Now some stories may bee taught them wordefor worde, as in the text, such is that of Elisha, 2. King. 2. vers. 23. 24. onely adding the Prophets name, which is verse 22. and in the end of this storic teach them the vse. *Children may not mocke.* Some stories must be gathered more short, then the text, as that of Dinah, Gen. 34. *Dinah the daughter of Iacob, went out to see the maides of the countrie; and one Shechem sonne of Hamor Lord of that countrie, saw her, and defiled her, and for this cause Simeon and Leui, slew Shechem and all the towne with the edge of the sworde. The vse, Maides must not wander or goe a gadding.*
The

An order of

The sentences may be such as these are, Proverbs 29.15. *The rod and correction give wisdom, but a childe set at libertie, maketh his mother ashamed,* Mark. 8.36. *What shall it profit a man, though hee should win the whole world, if he loose his owne soule,* Luk. 9.10. *The sonne of man is come to seeke and to save that which is lost.*

Then teach them an ensample of euerie commaundement to the sence of this following.

The first commaundement brake Ahab, taking Baal for his God, 1. King. 18. 21. or 1. King. 16. 31.

The second, Ieroboam that worshipped golden calues, 1. King. 12. 28.

The third, an Israelitish womans sonne, striuing with a man of Israel, blasphemed the name of the Lord and cursed, Leuit. 24. 10. 11.

The fourth, one that gathered sticks on the Sabbath day, Numb. 15. 32.

The fift, Absalom, who rebelled against his father, 2. Sam. 15.

The sixt, Cain, who slew Abel, Gen. 4. 8.

The seuenth, a Leuites Concubine, who played the whore, Iudg. 19. 1. 2.

The eyght, the Shabeans tooke away Iobs oxen and asses, Iob. 1. 14. 15.

Ninth, Potiphars wife falsely accused Ioseph, Gen. 39. 17.

Tenth,

household instruction.

Tenth, Ahab lusteth for Naboths vineyard,
1. King. 21. 2.

And in all these it will not bee amisse to cause the learner to repeate without booke, the places where all the stories and sentences are written; and herein the teacher may vse his discretion, to teach them more or lesse of like sort and easines: so that hee ouercharge them not at any one time: but let them as it were creepe vpon them by often repeating: and he shall finde that a little childe will beare very much more, then a man that hath not tried would belecue. And if he cause them to learne without booke, the 1. 15. 112. 127. and 128. Psalmes, or some of them, they will no doubt worke very godly impressions in the tender minds. And it is a good recreation to quicken them, to teach the to sing some short psalmes, as the 117. the 131. 133. and such like, as they are in English meter.

CAP. 2.

The second order of instruction, for the opening of the vnderstanding.



After that they can handsomely do these things; then this catechisme following will be most necessarie for the opening of their vnderstanding: where the master of the house must

This order is best, from sixe yeare olde and vpwards, & in some capacities before, and for such as are ignorant of what age so euer.

not binde the learner to the very words (as before) here set downe: but so teach, as euery time he repeateth any question, there may bee some little difference in his wordes. And for that cause I will shewe him diuers formes of speaking, (in some of the most needefull pointes) teaching the meaning of one poynt, which a childe or young man will quickelie conceiue, and by the variation be able to vnderstand and beare away, and to answer with his own words, in diuers sortes, at diuers times and all to one sense.

The Catechisme for the second order.

b Or thus: How many Gods are there?

But one only and three persons, &c.

c Was there not a time, when there was neither heauen nor earth? &c.

Yea: How did they begin?

God created them by his word, &c.

b What thinkest thou of God?

I belecue there is one God, and three persons, God the Father, God the Sonne and God the holy Ghost.

c How came the world?

God made all things, of nothing in fixe dayes.

In what day made he man?

The sixth day.

Was the woman made the same day?

Both man and woman were made in one day.

How

household instruction.

How were they made?

God made man of the dust of the ground, and breathed in his face the breath of life, and the man was a living soule, that is, a lively creature having bodie and soule. After God cast Adam into an heauie sleepe, and tooke out one of his ribbes, and closed vp the flesh, and of that rib, hee made the woman, so there was man and woman: the mans name was Adam, and the womans Eue.

Was man made any whit more excellent then other creatures?

Yes, in two things: he was made after Gods image, and clothed with happines.

What was that image of God?

Knowledge, holines, and righteousness.

What was the happines?

He was made Lord ouer the creatures, and being naked, was not ashamed.

What did God with man after hee had thus made him?

Hee set him in a most pleasant place of the world, called the garden of Eden, appoynted him to keepe and dresse the garden, gaue him leaue to eate of all the trees in the garden, sauing one, called *The tree of knowledge of good and euill*: and if he eate of that tree, he should die the death.

What death?

Of

An order of

Of bodie and soule.

d If Ada were
made good and
happie: how
carrie wicked-
nes and punish-
ments?

By eatinge the
forbidde fruit,
sinne, shame,
damnation
and all other
miseries came
vpon man-
kinde.

e How shall we
be deliuered,
Etc.

By beleefe in
Christ.

f How was he
God? Of God
the father.

How man? Of
the virgin Ma-
ry. If Mary
was his Mo-
ther, who was
his? He as
touching his
Godhead, and
the touching
his manhood.
g Deserue or
merit.

Was there not another tree of speciall name?

Yes, the tree of life which was a Sacramen-
tall signe, that if man continued in his vp-
rightnes, he should liue for euer.

h Did man continue in his uprightnes?

No, for the diuell abusing the bodie of a ser-
pent, tempted the woman Eue, and shee did
eate of the forbidden fruite, and she gaue A-
dam, and he did eate, and then they were asha-
med. And so Adam and Eue, and all man-
kinde were dead in sinne, and vnder damna-
tion of bodie and soule.

i How shall we escape sinne and damnation?

Onely by Iesus Christ.

k What is Christ?

He is the eternall sonne of God made man,
that is, perfect God and perfect man.

l What did he for us to save our soules?

Hee died and shed his most precious blood
to redeeme vs from our sinnes.

m Is it not possible for a man to liue so iustly and
uprightly, that he may obtaine his owne sal-
uation, by well doing?

No man hath such a gift or power.

n Why?

Because no man can keepe al the comman-
dements of God: if we breake any one we be
guiltie of all.

How

household instruction.

How shall we doe then?

If we belecue in Iesus Christ, we shall be saued.

All?

All doe not belecue.

What neede we then care to do h good works? h To liue ho-

We must doe good works, because they are nestly or godly commanded by God; and it is our duetie to obey him that made and saued vs: wee ought to bee thankfull and to glorifie him, and to declare our faith by our workes, for the good ensample of others, and for many other necessarie vices.

How are we saued by Christ, seeing we die daylie?

This bodily death, is but the parting of the soule from the bodie for a time, but the bodie shall rise againe, euen as Christ rose the third day, for at the last day, when Christ shall come againe to iudge the quicke and the dead, all that belecue in him shall rise againe vnto euerlasting life, and all other to euerlasting damnation..

How come we to know these things?

God sendeth his word to bee preached vnto vs.

Doe all belecue who heare the worde?

None but they, whose hearts are opened, by his holy spirit.

Are there no other helps of i faith?

i Beleefe.

Many,

An order of

Many: as the experience of all Gods doings according to his word, and namely in tribulation; the exercise of all good works: and especially the right vse of the seales of the promise, which are commonly called Sacraments.

Which be they?

Baptisme and the Lords Supper.

What is to be seene in them?

The outward signe as water, bread, and wine, and the signification which is the grace of Christ.

*The death or promise of Christ, the benefits of Christs death.

Wherefore bee children baptiz'd with waters?

In token that their sinnes are washed away by the blood of Christ.

Why doe men receiue the bread and wine in the Communion?

In token that Christ gaue his bodie and blood for our redemption.

Are they onely tokens or bare signes?

No: they are also as seales, to assure vs of the grace of Christ, and his last will.

How doe Baptisme and the Lordes supper differ?

Baptisme is outwardly with water, and the Lordes Supper with bread and wine: secondly, Baptisme signifieth the washing of our sinnes, to enter vs into the Church: the Lords Supper is for the strengthening of our faith: thirdly,

household instruction.

thirdly, Baptisme is once, signifying that wee which are by nature, the children of wrath are once borne in Christ, to be Gods children: but the Lords Supper is often, signifying by eating bread and drinking wine, the dayly nourishing of our faith in and by Christ, that wee may continually grow stronger and stronger vnto eternall life.

What is eternall life?

To liue with God, and to bee partakers of his glorie for euer.

CAP. 3.

The third order of teaching.

HEere followeth diuers Catechismes. for confirmation of knowledge, drawne out of the words of some place of holy Scripture. Where I must admonish y^e Master or teacher in the familie, to follow this order. First, to teach his people, perfectly and distinctly to saye the place of Scripture without booke: which being perfect to shew them the brieft meaning; and then the seuerall poynts of doctrine, and how they bee gathered out of the text. For which cause he shall finde, the addition of other textes and notes in the margin, for his help and direction, which he must keep to himselfe, and giue them the meaning or substance onely. Yet if he once get his family

This order is for all that can conceiue well of the former, how young or olde soeuer they be: but in common and meaner capacities from 3. yeares and upwards.

An order of

to conceiue deeper, hee may acquainte them with all; but he must take heede hee oppresse not their memories, with ouer much at once, but giue them more or lesse, as hee perceiueth them able to conceiue and beare away, and to remember at the next time; for it is very needefull to repeate that which was first learned, before he begin any more. Therefore for a while, after they can saye the place without booke, and shew where it is written, what chapter, what verse and the meaning, let them haue onely some two or three poyntes: but after a while, hee shall perceiue, that by vse they will bee able to take a great deale more, euen an whole Catechisme at once; yea and by often practise to gather some poyntes of themselues: yet must hee not cease going forward, because that the ^k oftener, the safer it is, and happier for them to bee grounded. Now as ofte as they haue learned any one Catechisme thorough out, cause them to repeat all that whole Catechisme together, as the place of Scripture, the meaning, all the poyntes of doctrine, and how they are gathered out of the text; and after (but not before) begin the next Catechisme.

k Philip. 3.1.

The

household instruction.

The first Catechisme for confirmation of knowledge, is drawne out of this text or place of Scripture.

Gen. 3. 15. *I will put enmitie betweene thee and the woman, and betweene thy seede and her seede; he shall breake thine head, and thou shalt *bruiſe his heele.* *Heb. break.

The interpretation or meaning.

THE Master must consider out of the text, That the diuell abused the bodie of the serpent to deceiue Euah: & therefore the punishment is pronounced vpon the serpent, which partly and especially is in the words going before: but although he speak to the serpent, yet these¹ wordes are properly to bee applyed against the diuell himselfe, whose instrument the serpent was, (although they haue accomplishment, euen against the beast it selfe, in that hee is hated naturally of all mankind) therefore the Master hauing wayed the places in the margin, may giue his familie this interpretation following.

By the serpent and his seede, is meant Satan and his members, wicked men: by the seede of the woman, is meant Christ and his members;

This is for the masters helpe.

1 As these places expound,
Esay. 27. 1.
Micah 7. 17.
Psalm. 91. 13.
Luk. 10. 18. 19.
Rom. 16. 20. &
Reuel. 12. 7. 8.
9. 10.

This is for the familie.

An order of

to conceiue deeper, hee may acquainte them with all; but he must take heede hee oppresse not their memories, with ouer much at once, but giue them more or lesse, as hee perceiueth them able to conceiue and beare away, and to remember at the next time; for it is very needefull to repeate that which was first learned, before he begin any more. Therefore for a while, after they can saye the place without booke, and shew where it is written, what chapter, what verse and the meaning, let them haue onely some two or three poyntes: but after a while, hee shall perceiue, that by vse they will bee able to take a great deale more, euen an whole Catechisme at once; yea and by often practise to gather some poyntes of themselues: yet must hee not cease going forward, because that the ^k oftener, the safer it is, and happier for them to bee grounded. Now as ofte as they haue learned any one Catechisme thorough out, cause them to repeat all that whole Catechisme together, as the place of Scripture, the meaning, all the poyntes of doctrine, and how they are gathered out of the text; and after (but not before) begin the next Catechisme.

k Philip. 3. 1.

The

household instruction.

The first Catechisme for confirmation of knowledge, is drawne out of this text or place of Scripture.

Gen. 3. 15. *I will put enmitie betweene thee and the woman, and betweene thy seede and her seede; he shall breake thine head, and thou shalt *bruiſe his heele.* *Heb. break.

The interpretation or meaning.

THE Master must consider out of the text, That the diuell abused the bodie of the serpent to deceiue Euah: & therefore the punishment is pronounced vpon the serpent, which partly and especially is in the words going before: but although he speak to the serpent, yet these wordes are properly to bee applyed against the diuell himselfe, whose instrument the serpent was, (although they haue accomplishment, euen against the beast it selfe, in that hee is hated naturally of all mankinde) therefore the Master hauing wayed the places in the margin, may giue his familie this interpretation following.

By the serpent and his seede, is meant Satan and his members, wicked men: by the seede of the woman, is ment Christ and his members;

This is for the masters helpe.

As these places expound,
Esa. 27. 1.
Micah 7. 17.
Psalm. 91. 13.
Luk. 10. 18. 19.
Rom. 16. 20. &
Reuel. 12. 7. 8.
9. 10.

An order of

by breaking of head and heele, is meant that either shall wound each other, but the diuell shall bee vanquished. The meaning is then, that God will haue this to bee a punishment of the diuell; that he should haue continuall warre with Christ and his Saints, and finally be overcome, and all that take his part:

Out of which interpretation arise these poynts of Catechisme.

The poynts of doctrine.

1. This appeareth in the circumstance of the text, which inclusiuely condemneth Adā for his sinne, to haue an enemie to him & his seede for euer.

2. This followeth of the former, and is shewed, cap. 1. and 2.

3. Because the wordes are the iudicial sentence of God to that purpose, and is

to expounded, *Iohn* 8. 44. 47. *Acts* 13. 10. *2. Cor.* 4. 3. 4. cap. 11. 13. 14. *Eph* 2. 1. *1. Iob.* 3. 10. 4. So expounded, *Gal.* 4. 4. 5. Expressed in the meaning, and is seene in Caine, and all of like sort following.

1. By the temptation of the serpent the diuell and Satanas, man became a great sinner, and subiect to great miserie.

2. Man was made good, without sinne and miserie, before this temptation.

3. God hath decreed, what shall bee the estate of Satan and mankind, namely, that some men shall be the seede of Satan and the children of perdition: and some with Christ conquerers of them both.

4. Here the person of Christ is declared, that he is, as all other men, the seed of the woman, that is, the sonne of God made man.

5. There shall be alway enmitie of Sathan and his members, against Christ and his members.

6. Great

household instruction.

6. Great sorrowes, temptations and persecutions, in bodie, goods; name and life come vnto Christ & his members by Satan and his members.

7. By the death of Christ and all the parts of his mediation, hee for vs and wee thorow him doe overcome the diuel: to the restoring of the bodie in the resurrection of life; and endowing with immortall riches both bodie and soule; in the saluation of all beleeuers.

8. The duetie of all Christian beleeuers is to resist the diuell and his members, and to haue no fellowship with the workes of wickednes.

CAP. 4.

The second Catechisme for confirmation.

The Text.

Gen. 12. 3. In thee shall all families of the earth be blessed.

The Interpretation.

THESE words containe Gods promise touching the blessed seede made vnto Abraham, when he called him to be his childe and father of the faithfull, which was before was spoken in generall hard to bee knowne, but here is shewed more plaine and easie to bee found by the particular, namely, that it must

6. This is the breaking of the heele, as appeareth E-

sa. 53. 2. Cor. 4. 8. chap. 6. 4. 5. Ioh. 15. 19 20. 2. Tim. 3. 12.

1. Pet. 5. 8. 9.

7. This is the breaking of the serpents

head, & is expounded, Act.

26. 18. Hebr. 2.

14. Rom. 8. 31.

32. Mat. 5. 10.

11. & 19. 28.

Phil. 3. 21.

8. Plaine in the words, and is expounded,

2. Corint. 6. 14.

Iam. 4. 7. Eph.

6. 10 & 5. 6 7.

Psal. 15. 4.

For the master

m Gen. 3. 15.

An order of

be in Abrahams stocke and linage.

For the familie.

n Gen. 22. 17.

and Gal. 3. 16.

o Act 3. 25.

Galat. 3. 6.

p Gal 3. 13. 14.

Rom. 5. 12. 13.

1. Tim. 1. 1.

This clause, in thee, is to be vnderstood of Abrahamsⁿ seede which is Christ (who after a sort was in him, that is, in his loynes.) By *all families*, is meant ^o all nations as well Iewes as Gentiles. And by *blessed*, is meant the ^p deliuerance from the cursed and damnable estate, wherein we were by Adams fall. The summe is: God doth promise that both Iewes and Gentiles shall haue saluation, in none other but in Christ, who as touching his manhood was Abrahams seede.

This teacheth especially
two sorts of points:

}

What wee are of
our selues.
What wee are
made by Christ.

The doctrines.

1. Otherwise
there needed

not the pro-
mise. *Eph. 2. 12.*

2. This is in a
manner the

text.

3. Expounded

Heb. 2. 16.

4. 5. These

two are gathe-

red out of this

text. *Gal. 3. 6. 8.*

Rom. 4. 11. 12.

23. 24.

1. Of our selues wee are sinners, and there-
fore accursed to damnation, by Adams fall.

2. By Christ wee are made blessed, that is,
heires of eternall life.

3. Here is taught what Christ is touching
his person (as in the former Catechisme)
Christ is God and man of the seede of Abra-
ham.

4. There is but one way of saluation which
is common to Iew and Gentill.

5. Christ is applied vnto vs for iustification
by no meanes but faith onely.

6. Our

household instruction.

6. Our saluation commeth not of workes in our doing, or will in our choosing, but of Gods free promise. *6. So gathered, Gal. 3. 17. 18.*

7. Vnder this word *bleſſed*, are contained all Gods graces and gifts, which thorough Christ hee giueth to his Church, and his protection in this life, with the resurrection vnto life eternall. *7. Gal. 3. 29. 1. Cor. 1. 30. Reuel. 20. 6.*

8. One part of this blessednes is, that Christ turneth vs from our sinnes, and leadeth vs by the promise to walke in godlines and honestie. *8. So applied Luk. 1. 73. Act. 3. 25. 26.*

9. There is no other meanes of saluation but Christ, and therefore all other professions and religions, which teach not the true beleefe in Christ, are the synagogues of Satan, and seminaries of hell fire. *9. For this promise is exclusiue, as Act. 4. 12. Gal. 1. 8. Ioh. 3. 18.*

10. That we are iustified and ſaued by faith onely, is the most ancient doctrine, being taught by God vnto Abraham, long before euer there was any Church of Rome. *10. Ancienter by 430 yeares then the law of workes, Gal. 3. 17. Tit. 1. 1. Heb. 13. 8. 9.*

Here the master of the familie, may apply vnto euery particular person, how his faith should agree with these points by the example of Iob, whose Creede thus followeth.

Iob. 19. 23. I am sure my redeemer liueth,
&c. Where thou maiſt ſee his faith, in that he

An order of

faith, *I am sure*; his acknowledgement of sins, and expectation of Christ in the word *Redeemer*, and in the word, *liueth*, hee sheweth that Christ is alway the onely sufficient fauour; q So expounded, *Heb. 7. 24.* his hope of the resurrection is plaine in the rest, and the description of eternall life in this, r So defined, *25.* *He shall see God.* *Psal. 16. 11. &* 17. 15.

CAP. 5.

The third Catechisme for confirmation in knowledge.

The place of Scripture.

Esay. 53. 11. By his knowledge shall my righteous seruant, iustifie many: whose iniquities he shal beare.

The Interpretation.

THese words are euidently a prophesie of Christ Iesus, wherein the master must teach his familie to consider the persons. First he that speaketh is God: then the persons of whom he speaketh are two, 1. Christ who he calleth his righteous seruant: 2. all beleeuers, which are many men and women whose finnes hee beareth.

The Doctrine.

1. In the first person.
2. *Tim. 1. 9.*

1. God decreeth the saluation of many by Christ.

2. Mans

household instruction.

2. Mans works, free-will, merit and satisfaction are excluded, by the vndesired and vndeserued good pleasure of GOD in so decreeing.

2. This followeth of the first.

3. In Christ we see two things, what hee is in himselfe, and what to vs: the first we call his person, and the second his office, adioyned to his person.

3. This appeareth in the two following

4. In his person hee is called: *a seruant, Gods seruant, and a iust seruant.* A seruant, because being God he became a man, which is called the *forme of a seruant: Gods seruant*, because hee came to doe Gods will. *Iust or righteous*, because it behoued, that hee being iust should die for vs, who are vniust: so that he being * GOD, was also man in all thing sauing sinne.

4. In this second person.

Philip. 2. 6. 7.
Heb. 10. 7.

u 1. Per. 3. 18.
** Heb. 4. 14. 15.*

5. His office is here generally to be a mediator betweene God and man.

5. In that God assigneth and accepteth him to iustifie vs, &c.

6. The parts of his office, are } his Kingdome.

1. Tim. 2. 5. 6.

} his Priesthood.

7. He being King of his Church, giueth giftes, that is, Ministers to teach remission of sinnes, and so as the righteous King he iustifieth all beleeuers.

6. This is shewed in the two following.

Psalm. 110.

8. Hee being Priest, beareth our sinnes, when he made himselfe a liuely sacrifice to his father for vs.

7. In these words by his knowledge shal, &c. *Act. 2*
33. Eph. 4. 8. 9.

9. By

10. 11

8. So expounded. *Heb. 9. 11. 12.*

An order of

9. This expoundeth the former two, & in them is contained: reade
2. *Cor.* 5. 19. 20.
21. & *Rom.* 4.
25. and *cap.* 10.

4. 14.

10. In the third person: Many, &c.
Rom. 3. 23. 24.

25.

11. Reade
Rom. 8. 30.
Tir. 3. 7.

12. *Gal.* 1. 4.

9. By his Priestthoode he performeth the worke of our righteousness, and by his Kingly office hee applieth it vnto vs. For being Priest he dieth for our sins, and riseth to make vs righteous: but yet till by hearing this kings Embassadors wee doe belecue, wee are not iustified.

10. Wee are of our owne nature sinners, and al our iustification and redemption cometh onely by the free will of God, thorow beleefe in Iesus Christ.

11. Vnder iustification is contained glorification or euerlasting life, for these necessaries follow each other.

12. If Christ iustifie vs by bearing our sinnes, then wee must knowe, that aboue all things we ought to flie sinne.

Here the Master of the familie may apply to his people in a short summe, the substance of this Catechisme, by the words of Habbakuck, *cap.* 2. *ver.* 4.
The iust shall live by his faith.

y So expounded, *Rom.* 1. 17
Galas. 3. 11.

In regarde of iustification thus, y a good man findeth in himselfe, no wisdom, righteousness, power, will or workes to leane vnto: but looketh for his iustification and saluation onely by faith in Christ.

In

household instruction.

In regarde of sanctification thus: ²A good ^zSo opened,
man forsaketh all his owne earthly deuises, Heb. 10.38.39
and all wicked workes, in the maintaining of ¹Per. 4.19.
his estate and life, beleeuing that his life shall Gal. 2.19.20.
bee maintayned without any euill deuises or
shiftes, and therefore committeth his soule,
life, and all hee hath into Gods hands, in wel-
doeing, depending vpon the mercie and pro-
mise of God in Christ.

CAP. 6.

*The fourth Catechisme, for confirmation of
knowledge.*

The place of holy Scripture.

Psalmc. 130.3. *If thou O Lorde streightly
markest iniquities: O Lorde who shall
stand.*

4. *But mercie is with thee that thou maiest
be feared.*

The Interpretation.

THIS text is a confession of faith, agreeing
in substance with the former, wherein the
faithfull soule, applieth the doctrine of iustifi-
cation vnto a speciall vse in prayer, contain-
ing two parts, what wee are without Christ,
(for he is the ^amercie seate) and what wee are ^aEph. 2.7.
by Christ.

The

An order of

The Doctrine

1. Marke
straightly.

2. Mercie.

3. Feare thee.

4. Stand.
Rom. 5. 1. 2.

1. No mā can stand before God to be iustified, if God should iudge him after his sins.

2. It is his mercie applyed vnto vs by faith in Christ Iesus, by which we stand iustified before him.

3. No man can feare God, that is to saye, serue God, as his childe, vnlesse hee bee set free by his mercie.

4. To stand, is to be in state of grace, vnder the hope of the glorie of God.

a Luk 24. 44.

b 1. Tim. 1. 14.

And here the Master of the familie may doe well to shew vnto his folke, how the Scriptures of Moses, the Prophets and Psalmes, doe agree in one sweete harmonie, teaching one and the same doctrine of saluation and godlynes, euen by faith and loue which is in Christ Iesus.

CAP. 7.

Now here follow a few more, for confirmation of their knowledge and faith, out of the new testament.

The fift Catechisme for cleerenes of vnderstanding.

The Text.

Matth. 17. 5. This is my beloued sonne, in whom I am well pleased: heare him.

The

household instruction.

The interpretation.

THESE wordes are the voyce, which Peter For the ma-
James and Iohn heard in the mount, to ster, reade
come from heauen, where Christ receiued of 2. Pet. 1. 17.
God the father, honour & glorie, when there
came such a voyce vnto him, from the excel-
lent glorie. Which thing if the Master tell his
familie; and demaunde of them, first the mea-
ning, as they haue learned by other places; se-
condly, what poyntes of doctrine they per-
ceiue in it; it may bee they will bee found by
meanes of the former to doe much in this, be-
ing very easy. How be it to vnderstand it three For the fami-
things must be found out: first, who spake the lie.
words, that is, God the father, testifying of his
sonne, teacheth the summe of the Gospell: se-
condly, what is ment by this clause, *In whom,*
whom signifieth Christ; and *In*, signifieth such
as by beleefe are ^a in him: thirdly, what is ment
by this clause, *I am well pleased*: which I take
to be, that God hath ^b decreede in himselfe to
engraft all his elect into Christ by faith, and so
to be well pleased with them, being planted
by beleefe in Christ. The substance then is,
that God would haue all men know, this man
Christ, who was now in the mount with Pe-
ter, James, and Iohn, to bee his beloued sonne,
and that he hath purposed to accept of euery
soule that should beleue in him, and there-
fore commandeth all to heare and obey him.

a So is the
clause vsed,
Colos. 2. 6. and
Rom. 8. 1. and
5. 1.

b Ephe. 1. 5. &
Ioh. 1. 12. 13.

The

An order of

The Doctrine or Catechisme.

1. This is all the text, and is proued, *1. Cor.* 1. The Gospell consisteth in the true knowledge of the person and office of Christ.

2. 2. *Coloff.* 2.

3. 3. 4. 5. 6. 7.

8. 9.

2. The doctrine of his person is cleere, in that the father calleth this man Christ his sonne: so that hee is the sonne of God and man. Where this worde *Sonne*, is not to bee vnderstoode in regarde of creation, as was *c Adam*, or of adoption, as the *d elect*: but by *e nature and generation*.

c Luk. 3. 38.

d Rom. 8. 15. 16.

e Ioh. 1. 18.

3. Obserue: the distinct person of the father, acknowledgeth the distinct person of the sonne: to which adde out of *Matth.* 3. 17. the distinct person of the holy Ghost.

4. *Proverb.* 3.

30. 31. *Eph.* 1. 6

Ioh. 1. 14. 16.

4. This sonne is called beloued, to shew, that in the loue, the father hath to the sonne, there flow the ioyfull streames of loue vnto his elect: so that hee is the fountaine of grace vnto vs.

5. Vnto these two poyntes of his person are ioyned two of his office, answering vnto them: First, in the beloued he, is well pleased: this sheweth the mediation of his Priesthood to GOD for vs: Secondly, him being sonne he would haue heard: this sheweth the mediation of his soueraigne kingdome, from the father, ouer vs.

6. Expounded

2. Cor. 5. 19. 21.

6. The mediation of his Priesthoode: that God will haue him come betweene vs and him-

household instruction.

himselfe; that our sinnes whereof we are guilty in our selues, being pardoned through him, wee might haue his euerlasting fauour vnto saluation.

7. This mediation is to be vnderstoode in the parts: first, that Christ died for our sinnes, 1. *Rom. 4. 25.* and rose againe to make vs righteous: secondly, by this meanes hee bringeth vs to God: thirdly, setteth vs at peace with him, that wee may haue accessse thorow him to his grace, wherein wee stand reioycing vnder the hope of the glorie of God: fourthly, hee is gone vp into heauen to prepare a place for vs: fifthly, hee sitteth there as our aduocate. 2. *1. Pet. 3. 18.* 3. *Rom. 5. 1. 2.* 4. *Ioh. 14. 2.* 5. *1. Ioh. 2. 1.*

8. In that hee decreeth to please himselfe with Christ: this sheweth our free election, adoption, iustification, and saluation, to exclude all mans merits, free-will, workes fore-seene, and all the reprobate: and to establishe an vnspokeable comfort to the man, who findeth that God hath giuen him faith, that hee may knowe, that GOD hath a predestinated him vnto saluation in his beloued sonne. 8. *1. Tim. 1. 3.* 9. *Galat. 1. 4.* 10. *Mat. 11. 25.* 11. *Ioh. 6. 40.*

9. In him, excludeth vnbeleeuers from this mediation, it condemneth all other fauours and additaments whatsoeuer, as stubble for the fire. 12. God spake this, & he will reprove them that put any thing to his word.

10. The second parte of his office is his soueraigntie, in this, *Hear him*, which sheweth his

13. *Prou. 30. 5. 6.*
14. *1. Cor. 3. 11.*

An order of

b *Psal.* 2. 8. 9. his soueraigne authoritie ouer **b** all nations:
c *Deut.* 18. which is, that he is the chiefe **c** Prophet ouer all:
d *Heb.* 3. 1. chiefe or **d** hye Priest: and especially **e** King o-
e *Phil.* 2. 8. uer all Kings, powers, and principalities, and
Eph. 1. 21. 22. in all things head to his Church.
Matth. 28. 18.

Reuel. 19. 16. **11.** Vnder this word, *Heare*, is comman-
 11. This so ded our obedience, that we should heare him,
 taught *Luk.* 8. which is with our eares, heartes, and deedes,
 15. *1. Cor.* 15. that is, by learning his word, by acknowledg-
 1. 2. *Rem.* 16. ing it, by faith, and practising it by works.
 26. *Eccl.* 15. 18.

12. *Eph.* 2. 20. **12.** This word, *him*, is spoken exclusiue-
 21. *Reuel.* 3. 7. that is: there is no other head of the Church
Matth. 23. 8. to rule and make lawes, but Christ: no other
 1. *Pet.* 5. 4. master to teach and prescribe doctrine; no o-
Heb. 10. 5. 10. ther priest to offer, or satisfie by sacrifice.
Eccl. and *cap.* 9.

24. 25.

CAP. 8.

*The sixt Catechisme, for increase of under-
 standing.*

The place of Scripture.

Iohn. 3. 16. *God so loued the world, that he
 hath giuen his only begotten sonne; that
 whosoener beleeueth in him, should not
 perish, but haue everlasting life.*

The Interpretation.

Let the master **I**N this verse, Christ teacheth Nichodemus af-
 shewe all this ter many other argumentes, to vnderstand
 interpretation the doctrine of regeneration, spoken of vers. 3.
 to his familie, by

household instruction.

by the cause, namely, by the first and principall cause, which is ^a God : in whom there is rehearsed no ^b outward cause to moue him, but onely that of his owne goodnes his singular loue did this worke, namely, hee loued ^c the world, which by no meanes had deserued it. The greatnes of which loue is shewed by the ^d worke, that *he gaue his sonne*, not purchased by any prayers, merits, or rewarde of ours, but of his free gift. And ^e what gaue he? the earth, the heauen, cattell, infinit treasures, heavenly spirits? Nothing so: yea rather, that which excelleth al these things, euen his *sonne*. And what ^f sonne? an adopted sonne, or counterfeit sonne? No: but his onely begotten sonne. And ^g why did hee giue him? that we should bestow any thing vpon him, or that wee can doe any thing for him? Least of all: but that he might deliuer vs from cuerlasting perdition, and giue vs eternall life. Vpon what ^h condition? that we should do all his lawe, and satisfie by contrition, pilgrimage, or workes of condignitie, or supererogation? No such thing: but *whofoener beleueth in him*. So that wee with Nichodemus may learne, that God giuing his sonne of his singular loue doth work this new birth, when by the preaching of the Gospell, the spirit frameth in vs faith in Christ, and when by faith he maketh vs partakers of cuerlasting saluation,

E tion,

An order of

tion, then doe we enter into the kingdome of
a Tit. 3. 5. 6. 7. heauen. And so it is expounded by the ^a Apo-
 stle: *God of his mercie saues vs by the new
 birth, which is shed vpon vs thorow Christ,
 that being iustified by his grace, wee may bee
 made heires thorow hope of eternall life.*

Now there are in these wordes certaine
 things to bee further explained: that seeing
 their meaning more cleerely, wee may more
 fitly gather out the seuerall braunches of do-
 ctine. First in this word ^a *loued*, I vnderstand
 the goodnes of God according to his eternall
 decree, which is called ^b *The good pleasure
 of his will*. As the ^c Prophet also sayth: *The
 Lord would breake him, &c.* Secondly, I vn-
 derstand this word ^a *world*, for the vniuersall
 and whole mankinde, according to the coue-
 nant of God made vnto ^d Abraham, namely,
 that hee loued both Iewes and Gentiles, as is
 plainly taught, Rom. 3. 29. 30. Yet ^e euery
 particular and singuler person is not meant
 thereby: as Christ expoundeth himselfe, when
 he addeth this limitation, that *whoſoever be-
 leeueth, &c.* Thirdly, this word ^a *perish*, signi-
 fieth the miserable condition of mankinde in
 himselfe by sinne: yet when hee sayth, *should
 not perish*, he meaneth not that in this world
 wee should not dye for a time, but that ^f al-
 though we be dead, we should be quickened
 and rise againe vnto eternall life. Neither doe

^a Loued, what.

^b Eph. 1. 5.

^c Esay. 53. 10.

^a World, what.

^d Gen. 12. 3.

which is ex-
 pounded be-
 fore.

^e Reade *Deut.*

10. 14. 15. *Rom.*

9. 7. 8. *Act. 10.*

34. 35. 43.

^a Perish, what.

^f Ioh. 11. 25. 26

household instruction.

I thinke, that this bodily death is that death which was threatned to s Adam, which is ^{g Gen. 2. 17.} properly the death ^{h Eph. 2. 1.} in sinne, and to bee banished from the presence of God, as was Adam, Gen. 3. Therefore this is our life to bee ^{i 1. Pet. 3. 18.} brought by Christ vnto GOD, to ^{k Psal. 16. 11.} enjoy whose presence is euermore life in selfe. The summe then is this: The free good will of God hath giuen his onely begotten sonne vnto all mankind, that, whomsoever hee by his spirit, thorow hearing the Gospell, dooth regenerate and make to beleue; should bee deliuered from eternall death in sinne, and obtaine the euermore glorie of God.

As I haue been somewhat longer in opening this most worthie place: so I finde here a most large field of Catechisme. Where I will obserue this order, for the direction of the gouernour of the house, (whom I perswade my selfe, by that time he hath beaten the former Catechismes into his peoples heads, shal perceiue them better able to receiue stronger meate) I will shewe the manifest beautie of this sentence, as a most goodly tree, where the master shall guide his folke to gather verie many kindes of fruites, to the comfortable feeding and nourishing of the soule: and how to discerne by the good fruit, that which is euill. First therefore, the doctrines shall offer themselves, out of this sentence, with most

Direction to
the gouernour
of the house.

An order of

sweete comforts annexed vnto them: and in the second place mine hand shall poynt out vnto him, how he may descric vnto his familie, the errors contrary vnto the same. Vnto euery doctrine I will adde some one place of Scripture, for the further enlightning of their vnderstanding.

The doctrines.

1. This is shewed out of the whole sway of the text, especially in the words, *loued, gaue,* and the end of giuing, which shewe his liuely working towards his creatures preservation, &c. and so would hee be knowne.

Exod. 34. 6.

Malac. 1. 2.

1. Ioh. 4. 16.

Psal. 9. 16.

2. This is expressed, sauing

of the holie Ghost, which is shewed by the effect, *beleene*, which is set for his cause, *vers. 5. 1. Ioh. 5. 7.* 3. This is in a manner expressed, sauing of the holy Ghost, *reade Ioh. 15. 16.* 4. The beginning of the father to loue and send, &c. the dispensation, it is done by the Son: the perfection, the holy Ghost worketh faith, &c. the like, *Gen. 1. 1. Tit. 3. 6. 7. Heb. 1. 2. 1. Cor. 12. 11.* 5. Made man is in the word gaue: for by incarnatio he was giuen, *Ioh. 1. 14. Mat. 1.* all the rest is cleere enough.

1. God is euerliuing, the most holy creator and wise gouernour and Sauour of the world.

2. In this one God, are three distinct persons, God the Father, God the Sonne, & God the holy Ghost.

Here he must begin to shewe the distinction of the persons thus.

3. The Father begetteth, the Sonne begotten, the holy Ghost proceedeth from the both.

4. The beginning of euery action is giuen to the Father; the dispensation to the Sonne; the perfection or consummation to the holy Ghost.

5. The person and office of Christ: person, Christ is the onely begotten sonne of GOD made man: his office, he is our Sauour.

6. The

household instruction.

6. The estate of mankinde by Adams fall is here shewed: for vnlesse God had giuen his onely begotten sonne, we had perished.

6. 1. *Pet.* 2. 9.
10.

7. The causes of our saluation and their concurrence and proceeding, first, the good pleasure of Gods will, who freely loueth vs, the first cause: secondly, the matter or meanes he vseth. Christ by his incarnation, suffering, &c. thirdly, the ioyning of these causes into his forme, that is, faith apprehending Christ, wrought by preaching, thorow the spirite. Lastly, the thing for men, euerlasting life.

7. *Eph* 1. 3. 6.
7. 8. 9. 10. and
cap. 4. 11. 12.

8. Here is taught, who are saued: those onely who belecue, which is not to beleue there is a God, or that God made the worlde, &c. which yet are necessarie: but to beleue in him, that is, in Iesus Christ the onely begotten sonne of God.

8. This Christ
so expoundeth
in the next ver-
ses, and cap. 6.
4c. 53.

9. Our saluation is most free & certaine.

9. It depen-

10. Our saluation is of the free grace of God, without our deseruing.

deth vpo Gods
loue. *Ioh.* 13. 1.

11. Our Saluation is perfectly wrought by Christ alone.

Tit 1. 2.

12. There are two waies of mens life, by the decree of God: some by beleefe in Christ shall be saued: some for vnbeleefe shall perish.

10. In the
worde giue.

Eph 2. 8.

13. There is a double life, and a double death, one of the body onely, and the other of bodie and soule.

11. This is
seen in his per-
son aboue all
sacrificers, *Heb.*
10. 11. 12. 13.

12. 1. *Pet.* 2. 6

7. 8. *Mat.* 7. 13.

& *Mar.* 16. 16.

E 3

14. Here

13. *Heb.* 9. 27. 1. *Thess.* 4. 14. *Matth.* 25.

An order of

14. *Matt. 16.* 14. Here is the catholike Churche, the
 18. communion of Saintes, remission of sinnes,
Mark 16. 16. resurrection of the bodie and life euerlasting,
1. Ioh. 1. 3. taught. For the catholike Church is of all that
Eph. 4. 15. 16. beleue in Christ, the communion is our fel-
 lowship with God in Christ, thorow the spirit,
 in the vse of all his gifies; or there is one God,
 one Christ, one faith, and one saluation to all.
 Remission of sinnes, & the resurrection of the
 bodie, are part of those gistes, which are sha-
 dowed is this eternall life, for by forgiuenes of
 sinnes, and the resurrection of the bodie, wee
 come to eternall life.

15. *1. Ioh. 4.* 15. This place is most strong to teache
 11. 19. men to liue godly, soberly, and righteously in
1. Cor. 6. 11. 20. this present world: for what may more moue,
 then the free loue of God: the great price of
 our saluation the onely begotten sonne of
 God; the order of our calling, by the spirite to
 be regenerate vnto faith, and lastly the sal-
 uation it selfe, which is to bee deliuered from
 sinne?

16. This is 16. You may ioyne vnto these, though
 taught, *Rom. 4* not expressed in the text, as the rest: That the
11. esp 6 2 3. Sacraments are signes to teach vs; as scales to
1. Cor. 10. 16. applie vnto vs this doctrine.

Comforts out of this doctrine.

Here is the place to explaine the sweete
 comfortes of this doctrine, which I may
 terme

household instruction.

terme the pleasant taste of these good fruites: which I desire that euery Master would carefully and painefully drop into his familie, that they may taste how good the Lorde is, and feele that they knowe, for this will mightelie worke towards faith: so that his labour shall be ioyfull in the ende. The comforts are

gathered, by the } *consideratio of the persons.*
 } *meditation of the things.*

Comforts by the consideration of the persons.

1. Beholde here the great loue of the almightie and glorious God, the loue of Christ his sonne, and of the holy Ghost. What was greater in God then his sonne? That hee gaue for & to vs. What is greater in the sonne then himselfe? That he bestowed vpon vs. What is more precious then the power and goodnes of the spirit? that hee powreth into vs, renewing and endowing vs with faith and sanctification. Oh how vnspeakeable is the goodnes of God for the assurance of our saluation, so that no man can doubt, but euery soule that knoweth and feeleth these things, must needs reioyce with ioy vnspeakeable and glorious.

2. Marke who they bee vpon whom this glorious God bestoweth this great gift: vpon the world, euen vs men, who hauing offended

1. *Psal. 23. 1.*

Rom. 8. 31. 32.

Eph. 1. 13. 14.

2. *Rom. 5. 6.*

8. 9. 10.

1. *Iob. 4. 9. 10.*

An order of

him by sinne are his enemies by euill mindes, and are weake, being able to doe nothing to recompense him, or to comfort or helpe our selues: but he chooseth vs, he redeemeth vs, he sanctifieth vs, he glorifieth vs. Must not this, being well wayed make vs burst out, with the blessed virgin? *a My soule doth magnifie the Lorde, and my spirit reioyceth in God my saviour.*

a Luk. 1. 46.

Comfort by the meditation of the things.

3. *Eph. 2. 1, 2.* 3. Call to minde in what miserie, danger, and wofull condition, we be of our selues: *3. 4. 5. 6.*
1. Pet. 2. 9. 10. into what happines, freedome, and blessed estate we bee brought by Gods loue in Christ: *cap. 1. 3. 4. 5.*
Coloss. 1. 12. 13 from sinne, from death, from hell, from the curse of the lawe, from the power of Sathan, *Reuel. 1. 5. 6.*
Philip. 3. 20. from the wrath of God and eternall corruption, anguish and searefull sorrow: into the glorious libertie of the sonnes of God, to immortallitie and in corruption, to the crowne of righteousness, and to be the sonnes and daughters of God, heyres of the kingdome of Heauen, to the fulnes of ioyes in the presence of God for euermore. Mine heart cannot conceiue, my pen cannot write the vnsearcheable riches of Christ: the price of this pearle, for which a man would sell all that he hath. And this is freely giuen vs, perfectly wrought for vs,

household instruction.

vs, assuredly kept for vs; how may we triumph and glorie in our God? Reioyce in the Lorde alway, and againe I say reioyce.

When the soule is thus seasoned with the taste of this heauenly doctrine, then may the Master of the familie boldlie descrie vnto them, the errors which are contrarie to these trueths. And this he shall finde a perfect rule: that the true doctrine being once vprightly taught; whatsoeuer is not agreeing thereunto, is falschood and to be auoyded: as ^a Iohn teacheth, *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.* ^a Epist. 2. ver. 9

Now the errors are infinite, as there are many by-waies, and but one true waie: So ^b God made man righteous, but they haue found out many inuentions. ^b Eccles. 7. 31.

I will name but a few in comparison, yet so many as I would the Master of the house, should vse discretion in rehearsing of them to his familie, namely some fewe at once: and so it wil much further them, euen as by all contraries, euery good thing is the more perceiued, felt and esteemed. In repeating of these, he must rehearse the true doctrine, and so compare them together, that they may perceiue this to bee contrary to that: as light vnto darknes. And therefore by figures, answering to the doctrines, I wil shew him, which are contrarie to each other, and with

An order of

with a little heede taking and attention hee shall finde it easie.

*The errors and heresies contrarie to
the good doctrine.*

1. **T**He first doctrine condemneth all these, *i.* the Atheists of whom Psal.

14.1. Secondly, the Philosophers who make God, to bee idle, and not to haue care of the world: thirdly, the gentiles, who turned y^e glory of the incorruptible God, into the image of a corruptible man, and of birdes, &c. Rom. 1.

c Saturnians.

23. Fourthly, they *c* who make one God of the Jewes, and another of the gentiles, and either contrarie to other, reade Rom. 3. 29. Fifthly, *a* they who affirme, that the diuell hath free power ouer all thinges, Iob. 1. 8. 9. Sixtly, some ascribe ouermuch to phisicke, pollicie strength and witches, reade 1. Sam. 2. 3. 8. 9. Psal. 36. 6. Prou. 21. 30. 31. Seuenthly, *b* some

a Symonians.

b Priscillanists.

make starres and planets to gouerne mens actions, Hier. 10. 1. Eyghtly, some ascribe the euent of thinges to fortune, some the being and continuance of thinges to nature, reade Esay. 45. 5, 6, 7. Rom. 11. 36. Reuel. 4. 11.

2. 3. 4. To these three of the Trinitie, are contrarie, three heretikes: first, *c* who say there is but one person in the trinity, which is called by

c Montanists.

household instruction.

by diuers names, of father, sonne, and holy Ghost. Secondly, ^dwho saye the three persons to bee onely three qualities: Thirdly, ^d*Aerians.*
^ewho affirme the three persons to bee three ^c*Triformians.*
diuers and separable Gods, 1. Corinth. 8. 4.
1. Iohn 5. 7.

Fiftly, against the person of Christ, the diuell hath fought by many heretikes. Some ^fmake one person of his diuinitie, and another of his humanitie: some ^gmake Christ to be God, not by nature but by grace, and to be ^f*Nestorians.*
^g*Arrians.* lesse then his father. Some ^hcall Christ an adopted sonne, some ⁱsay he was not begotten ^h*Eusebians.*
of the father: some ^ksay Christ was conceiued ⁱ*Marcellians.*
after the manner of other men. ^lSome will ^k*Carpocratians.*
haue his bodie to bee heauenly, and not of the ^l*Apollinarians.*
Virgin Marie. ^mSome denie Christ a minde.
ⁿSome auouch the humane nature to bee ^m*Eunomians.*
swallowed vp of the diuine. ^oSome confound ⁿ*Eutyches.*
the two natures of Christ, and make him a ^o*Timotheans.*
mixt third thing.

The doctrine of the office of Christ doth condemne the Symonians, Sethians, Menander, and all that shew any other sauour or meanes of saluation, or additament, more then Christ onely and the faith and doctrine of him. Such as are the Papists, who ioyne mans workes, merits, satisfactions, pardons, pilgrimages, prayers, purgatorie, and I cannot tell what trumperie, as additaments to Christ,
Acts

An order of

Acts 4. 11. Iohn 10. 1, 2, 3. and 14. 6. Gal. 6. 14. 15. Reuel. 22. 18. some ^a say the soule only to be saued, and ^b some the vpper partes of the bodie, Rom. 8. 1. Philip. 3. 21.

^a Manichies.
^b Paternians.

6. The doctrine of the estate of man without Christ, condemneth them ^c who deny children to be corrupted with originall sinne, and that without the grace of God a man may doe all the commandements of God, and ^d they who dreame of certaine pure naturals, by which they imagine they can prepare themselves to grace, and worke with grace the merit to saluation, 2. Cor. 3. 5. Philip. 2. 13. Heb. 12. 2. There bee also some among vs, who thorow ignorance, doe very lightly feele their miserie, and how wickedly soeuer they liue, they yet fancie to themselves an happie estate, they say they will doe well, or pray, or aske pardon: but not feeling the deep wound of sinne, they little feare the sore and grieuous punishment which hangeth ouer their heads, for neglecting so great saluation by Christ. Heb. 2. 1. 2. 3. and 12. 25.

^c Pelagians.

^d Papiſts.

7. The doctrine of the causes of our saluation first in the good pleasure of Gods will condemneth them, ^e who doe vtterly deny predestination to establiſh free-will. And the ^f who tye it to workes foreseene. Rom. 9. 11. Concerning Christ, the meanes, it condemneth them ^g who put in his roome oyntments and

^e Pelagians.

^f Papiſts.

^g Heracleans.

household instruction.

and ceremonies. And the Papists as before in the 5. Heb. 1. 5. The doctrine of faith applying Christ, is against the Papists, who would ioyn workes. Rom. 3. 28.

8. This ouerthroweth all Atheists, Deists, Sophisters, and ignorant brablers, who frame to themselues a God, or saluation, without faith in Christ. 1. Tim. 3. 16. Gal. 3. 26.

9. The doctrine of certaintie, confuteth the Papists, who would haue men to doubt of their saluation, Heb. 10. 19. 20. 21. 23.

10. Free saluation excludeth merit, Tit. 3. 4.

11. Perfect saluation ouerthroweth the sacrifice of the Masse, and much popish trash. 2. Pet. 1. 3.

12. This ouerthroweth Purgatorie, which is made a third place, contrarie to 1. Iohn. 1. 7.

13. This refelleth them, ^a who deny the resurrection, or ^b say it is past alreadie, or ^c make their happines in this life. 1. Thess. 4. 14. 1. Ioh. 3. 1.

*a Cerdonians.
b Hymineus
& Philetus.
c Epicures.*

14. This reprooueth them, ^d who make faith a naked knowledge of the Gospel, without the fruites of good workes: or ^e make good workes contrarie to faith, or ^f will men to be free from Gods commandements. Eph. 4. 24. Gal. 5. 6. Eph. 2. 10.

*d Gnostici.
e Libertines.
f Antitactz.*

15. Concerning the Sacraments in another place, onely here if it can bee taught, the difference of the outward signe and the thing signified,

An order of

g 1. *Pet.* 3. 31.

h 22. 19.

signified, and that these are not to bee confounded, neither that which is proper to the one, to bee giuen to the other; it shall giue cleere sight against many errors. As *g* Peter speaketh of Baptisme, that it saueth vs, openeth his meaning, saying, not the washing away of the filth of the flesh, which is the outward signe: but the inward working of the spirit, which is in the answer to God, and by the resurrection of Christ. So *h* Christ calling the bread his bodie, dooth yet teach vs to follow this rule; when he biddeth vs doe all that actiō of receiuing it, *in remembrance of him*. So that the outward action is as the signe and seale, but the power of working is in the thing signified, which is Christ by his spirit, applying through faith, that heauenly washing, and foode vnto our soules.

CAP. 9.

The senenth Catechisme, for establishing of iudgement.

HERE I will choosetwo places of holy scripture, because mine especiall purpose is to teach the doctrine of the Sacraments, and handle them both together: and because they are seales of the couenant of grace, the couenant also is therewithal l to be declared, that the one may shewe the vse of the other, and each

household instruction.

each take light & strength from other: which
I can hardly doe out of any one text.

The first Text.

*Tit. 3. vers. 3. We our selues were in times past
unwise, disobedient, deceined, seruing the lusts
& diuers pleasures, lining in malicionsnes and
ennie, hatefull, and bating one another.*

*4. But when the bountifulnes and lone of
God our Sauionr, towards man appeared:*

*5. Not by the works of righteousnes, which
wee had done, but according to his mercie hee
saued vs, by the washing of the new birth, and
renewing of the holy Ghost.*

*6. Which he shed on vs abundantly through
Iesus Christ our Lord.*

*7. That wee being iustified by his grace,
should bee made heires according to hope of e-
ternall life.*

The second Text.

*1. COR. II. 23. I haue receiued of the Lord,
that which I also haue deliuered vnto you, that
the Lord Iesus the same night hee was be-
traied, tooke bread:*

*Vers. 24. And when he had giuen thanks he
brake it and sayd, Take, eate, this is my bodie,
which is broken for you, doe this in remem-
brance of me.*

*25. After the same manner also hee tooke
the*

An order of

the cup when he had supped, saying, This cup is the new Testament in my blood, doe this as oft as you drinke it in remembrance of me.

26. For as oft as you eat this bread, or drinke this cuppe, ye shew the Lords death till he come.

The Interpretation.

Both texts to
one end.

THese two places haue one end, namely, to teach good order and good behauiour amongst Gods people: the first touching all dueties, and the latter in the seruice of God, as namely in the vse of the Sacraments.

The first text.

The first is by a comparison of the estate of Christians before their calling, with that wherein they are after they be called: the ^a first estate is verse 3. in these wordes, *were in time past*: where he describeth the nature of the vnregenerate, in the ^b person of the Christian in these words, *we our selues*, first the corruption of the ^c minde, *vnwise in the vnderstanding part, disobedient in will, and deceiued in iudgement*. Secondly, in the ^d affections, *seruing the lusts and pleasures*. Thirdly, in ^e conuersation, *liuing in all wickednes to the hurt of others: and this is set forth by the ffect, that one hated the other*. By which hee emptieth man of all righteousness, and strippeth him naked, that he may bee seene, to be nothing but filthines. Then the other estate is shewed in the rest.

First,

^a Were in times
past. vers. 3.

^b Wee our
selues.

^c Vnwise,
Disobedient,
Deceiued.

^d Seruing the
lusts & diuers
pleasures.

^e Liuing in
malicioufnes
and enuie.

^f Hatefull and
hating.
vers. 4.

household instruction.

First, by the ^g fundamentall cause, *the secret* ^g Bountiful-
bountifullnes & love of God. And because God ^{nes and love}
 is ^h author of christian happines wholly & so- ^{of God,}
 ly, he is intituled *Our Saviour*, this bountiful- ^h Our Savi-
 nes is set forth, by the ⁱ time when it was ^{our,}
 knowne and effectuell, *when it appeared*; and ⁱ When appea-
 this is verse 4. Then verse 5. he sheweth ^k how ^{red.}
 it is wrought, namely by mercie, that is, com- ^{vers. 5.}
 passion on our infirmities and miseries; being ^k According
 such desperate sinners, which is opened by his ^{to his mercie.}
^a contrarie, that it was not by *our workes* of ^a Not by the
^b *righteousnes.* Then hee sheweth ^b what God ^{works of righ-}
 did, *he saved vs*, namely from that miserable ^{teousnes}
 estate of sinne: and this is declared by the in- ^{which we had}
 strument, which is double, one ^c outward of ^b He saved vs;
 lesse power, which is *washing*, that is Bap- ^c Washing.
 tisme: the other ^d inward which is effectuell, ^d Holy ghost.
 and maketh the washing effectuell, this is the ^e New birth
 holy *Spirit*: and that by two ^e effectes, the ^e and renewing.
 new birth or regeneration vnto faith, and re-
 newing of vs in sanctification vnto holynes.
 And verse 6. these two effects are set forth by ^{vers. 6.}
 the holy ^f conduit or meanes, by which they ^f Iesus Christ.
 are powred downe vpon vs, which is aboun-
 dantly by Christ: and then verse 7. by the ^{vers. 7.}
 effects, *that we should be iustified by his grace*, ^g Iustified and
 (that is ^{*}freely reconciled vnto God by faith ^{made heires,}
 in Christs blood) *and made heires of eternall* ^{life.}
^{*} *life.* This latter effect is declared by his ^h in- ^h Hope.
 strument, *Hope*. The summe is then, that see-

An order of

ing by nature wee are so corrupt in minde, in will, affections and workes, and that God of his bountifulnes without our workes, moued onely by his mercie, hath begotten vs a new, and sanctified vs with his spirit, whereof Baptisme is a Sacrament, & all this by Christ, &c. We ought to bee subject to principalities and powers, obedient and readie to euerie good worke.

The second
text opened.

i. I haue recei-
ued of the
Lord, &c.

a The night he
was betrayed.

* Colos. 2. 16. 17
Heb. 10. 1. 2. 9.

Hee tooke
bread and
brake, &c.
vers. 24.

* 1. Cor. 10. 16.

The other place, is by a rehearfall of the institution of Christ, that by it as by a rule or lawe, the Corinthian abuses and disorders might be reformed, where first is the ⁱ preface to make it a rule, because he deliuered to them that he receiued from the Lorde: insinuating that hee durst not teach them any thing else, and therefore they did ill to corrupt that order, by their abuses: then for the thing it selfe, he first simplie and truly sheweth the very storie, and after he expoundeth the vse of it. In the storie he beginneth with the ^a time that it was ordayned, *The same night he was betrayed*: namely the ^{*} time of the olde testament in the shadowes, hauing in him an ende, he erecteth ordinances for the new: then secondly hee sheweth the ^b things. First, that hee tooke bread, then that hee blessed it by ^{*} giuing thanks, that is, hee separated it to some speciall vse, to that end followeth the breaking the bread, and bidding them to take and eate it: then

household instruction.

then he sheweth the ^c use of these ceremonies in these words: *this is my bodie*, which is sacramentally spoken (as ^{*} that of the Passouer, and of Manna, and the rocke, &c.) that that breaking of bread was a signe of his bodie to be broken, which he expoundeth himselfe in the ^d next wordes: which are a com-
mandement, by vertue whereof, the Church ought to use this Sacrament, namely, that the Church should doe as hee did, and when they so doe, they should doe it in remembrance of him. Then verse 25. hee sheweth the ^e like of the cup, where the words of the ^f use, are spoken by a borrowed speech, the cuppe for the wine in the cup: and alluding to the righte of the sacrifices, he calleth it the testament in his blood: meaning that it was a sacramentall signe of the couenant of God, sealed with his blood: which least we should dreame of any Transubstantiation, or consubstantiation, hee likewise expoundeth himselfe, in a ^h commandement to the Church, that when they drinke it, they should doe as he did in remembrance of him. Now the Apostle hauing the same spirit of Christ, in that very meaning doth teach vs the ⁱ use, verse 26. calling the creatures, in the eating *bread*; and in the drinking *wine*: and that the same bread and wine, so separated by thankesgiuing, are not changed in their substance, but in their use, namely that it

^c This is my bodie.

^{*} Exod. 12. 11.

12.

1. Cor. 10. 3. 4.

^d This doeye in remembrance of me.

vers. 25.

^e After the same manner, &c.

^f This cuppe is the new Testament, &c.

^g Exod. 4. 8.

^h This doe as oft as ye, &c.

ⁱ As oft as ye, &c. vers. 26.

An order of

is not now as common bread to feede our bodies onely, but it hath a sacramentall and holy vse annexed, for the feeding of our soules, that is, *Wee shew the Lordes death herein till hee come.*

The summe then is : seeing hee deliuered vnto them, onely that he receiued, and that in this order and to this vse : they must not prophane this holy Sacrament, by their disorder or additaments what so euer to doe in any other order, or to any other vse, more or lesse, then it was ordained. Whereupon he proceedeth in the rest of the chapter, to giue them certain canons or precepts, out of the premises : namely, how they should reforme themselves, and doe it orderly and profitablie.

The Doctrine of the Catechisme.

Out of both places.

1. These two places open vnto vs the couenant of God, touching the saluation of his elect, by two things. First, by doctrine as a writing declaratorie. Secondly, by Sacraments as seales of that writing, confirmatory.

2. The doctrine is in the description of the persons, couenancing one with another, and the couenant it selfe.

3. In the first place, vers. 4. 5.

3. The first person is he who offereth the couenant, namely God : who is described, by
6. the speciall worke which hee doth in the couenant, hee maketh his bountifulnes appeare, and

household instruction.

and is therefore intituled a Saviour, as one that seeketh vs, and not we him.

4. The second, man, who receiveth the covenants, who is described voyde of all goodnes, in minde, will, affections, & works: naturals, free for so *God findeth vs in our filthines before the covenant.

4. Vers. 3. shutting out pure will, &c.
*Ezech. 16. 4.
5. 8.

5. The third person is the mediator of the covenant, *Christ*: who giueth his body and blood for the confirmation of the covenant.

5. In the second place.
vers. 24, 25.

6. The covenant it selfe is first called the new Testament, that is, *not of the lawe of workes, but of mercie and grace. Therefore on the partie that offereth it is thus described. First, God propoundeth himselfe to bee our God and Saviour: then hee receiveth vs to himselfe by mercie in *Christ*; and not by our workes. Thirdly, he sheweth the effect of the covenant, that wee should bee justified by his grace, and made heyres thorow hope of eternal life. On our part the condition is no more, but to receive all this by faith in *Christ*, which is giuen vs in the new birth, and therefore *called the spirite of Adoption, by which wee call God, *Father*. And so the covenant is made on our part, as it is *written, *Ye are all the sonnes of God by faith in Christ Iesus*, Where you may see that *Christ* is the mediator *to bring vs to God, namely, by beleefe in him. Which covenant God will haue declared be-

6. This is out of both places.
*Jerem. 31. 31.

*Rom. 8. 15.

*Gal. 3. 26.

*Eph. 2. 18.

An order of

fore men, by the vse of his seruice, as profession, Sacraments, &c. and by obedience vnto euery good worke.

7. In beholding which couenant, wee may see all merit and reioycing in man, vtterly excluded. For before the couenant, wee are altogether voyde of all goodnes: in the couenant wee are receiued and saued by mercie without workes: Christ is a mediator to God for vs, paying the ranfome of our sinnes: by him is powred vpon vs the new birth, and renewing of the holy Ghost: by him we are iustified, and made heyres of euerlasting life. If we haue faith or hope, they are all the giftes of God thorow Christ: so that wee haue euery way, cause of abasing our selues, and onely to reioyce in him. Wherefore the Church ascribing nothing to her selfe, maketh this ioyfull confession. *I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and covered me with the robe of righteousness, &c.*

* 1. Cor. 1. 30.

a Esay. 61. 10.

An obseruation to the teacher,

Now not minding to shew euery particular poynt which these two places affoord, we will come to the second parte of the Sacraments. In handling whereof, if any thing bee not in one of these two texts (for it were much all to be) I will set in the margine some other place, as a supplie to their wants: and this doctrine

household instruction.

Strine is in two things. 1. How many Sacraments. 2. What they be.

8. There are but two Sacraments of the * couenant, that is to say, Baptisme, and the Lords Supper.

The other poynt, *What they bee*, will appeare easie, if wee learne how they agree betweene themselves, and how they differ both betweene themselves, and also from others.

9. These two Sacraments agree in these Two Sacraments agree in foure things.

1. In a generall definition: *A Sacrament is a signe and seale of the couenant of grace.* First, they are signes, as water & washing in Baptisme; bread and wine, eating and drinking in the Lords Supper. They are both signes of the couenant: for Baptisme signifieth Christs blood in the couenant, and so dooth the Lords Supper: and they bee both more the bare signes, even scales of assurance. For as the seale is set to a will or deed, to confirme the writing: so are these two appointed by Christ, to assure vs of the thing they signifie. Therefore the one is called his body, and the other the washing of the new birth: not because they bee chaunged in nature, but by such a neere speech to assure vs of the thing sealed or signed. They both herein assure vs of our iustification and sanctification. Secondly, they bee both outward badges of our profession, as by the one we shew the Lords death,

* I say couenāt, because the word sacrament is vsed diuersly: this shutteth of vnproper vses.

1. In a generall definition.

2. They be as badges.

An order of

3. Both commanded, *Mat.*
28. 18. 19.

4. Both have
a forme of ad-
ministration.

Act. 2. 14. 37.

38.

Mar. 16. 15. 16

and by the other that wee are Gods children by a new birth. Thirdly, they both haue a commandement from Christ. Fourthly, they both haue a prescribed forme of administration, in regard of the Minister and people. The Minister is appoynted to preach and declare the couenant, and to administer the Sacraments; the people to heare and to receiue the Sacraments. In Baptisme the Minister must wash with water, in the name of the Father, and of the Sonne, and of the holy Ghost: the person to bee admitted into the Church, is to submit himselfe to such a washing. In the Lords Supper, the Minister by thanksgiuing is to set apart, to this holy vse, the bread & wine seuerally, to breake the bread, and to giue afterwards seuerally, first bread, and then wine, to the people, bidding them to eate & drinke, &c. and the people ought to receiue them both seuerally, first bread, and then wine, and to eate the bread and drinke the wine: not as common bread and wine, but as sanctified to the holy vse by Christ prescribed.

10. The first
disagreement
with others.

10. The five forged Sacraments of the Church of Rome, cannot bee reckoned with these; because they are not pertaining to the couenant, nor commaunded by God, with outward signes to the vses here described: but either haue no outward signes, as Penance: or els other significations and vses: As Ma-
trimonic

household instruction.

trimonie hath no signe ordained of God to this vse, but sometime is made an *allegorie, **Hoseah. 2. 19.* or metaphor, and sometime is taught by *Eph. 5. 23.* comparison, from Christ and his Church. Orders haue imposition of hands, but not commanded by God for the grace of this covenant, or to bee badges of our profession, but for the * grace of the office of the Ministrie. **1. Tim 4. 14.* So the annoynting of the sicke in the Gospell is not taught, as the Papists vse it: but only to bee an * outward signe, in healing the bodie: **1. Tim. 5. 14.* but a Sacramēt is for the comfort of the soule. The like may be sayd of the other.

11. The differences betweene these two Sacraments of the covenant in themselves, ^{11. The second difference in themselves.} are these. 1. In the signe, Baptisme hath water and washing: the Lords Supper hath bread and wine, eating and drinking, &c. 2. In the manner of signifying; because they apply the covenant to vs in diuers sorts. Baptisme applieth it, as our first entring into covenant, and there it signifieth our new birth and renewing, &c. and therefore all that are * first receiued into the Church are admitted by Baptisme; and a man is but once baptized, ^{**Ab. 10. 47.* with the places before quoted.} because hee is but once to bee borne againe. The Lords Supper applieth the covenant, in regard of the euerlasting continuance of fauour betweene God and vs in Christ, therefore wee eate bread and drinke wine, as liuely signes

An order of

signes of our growing & increasing in Christ, in faith and good life, and in all assurednes of eternall life: And therefore it is often vsed, that wee may continually bee strengthened and confirmed in his grace, from faith to faith.

12 The third
difference
from others.

12. In all this declaration, agreeing to holie Scripture, and so in all the Bible beside, you shall neuer finde that the Sacraments by the outward worke wrought, doe giue grace: or that the signe leese his nature to be turned into the thing signified: or that there is a reall, locall and corporall presence of the thing, in the outward signe: or that in Baptisme, exorcisme, creamie, spetle, salt, or any other thing is to be mingled, or vsed, but onely water: or that in the Lords Supper there should bee an vnbloudie sacrifice, the bread adored, reserved or carried about, or the wine should bee kept from the common people: Therefore all these, and whatsoeuer other additaments and abuses of the holy Sacraments, are altogether to be reiected and condemned, by the rule Apostolicall, because they are not receiued of the Lord.

Here the master of the familie may apply the substance of the former Catechisme to his folke, by this place.

1. Cor. 12. vers. 13. *By one spirit wee are all baptized*

household instruction.

*baptized into one bodie, whether we bee Jewes
or Grecians, whether we bee bond or free, and
hane been all made to drinke into one spirit.*

1. Where one bodie and one spirit to Jew and Gentill, &c. shew the couenant in grace and communion of God with all nations and sorts of people thorow Christ, by his spirit in one bodie. One bodie,
one spirit.

2. Both Sacraments teach, there is one holie communion betweene GOD and his Church. Baptised into.
Drinke into.

3. Baptisme, our regeneration and incorporation into the same communion: the Lords Supper, our daily nourishment from our head Christ, growing together in the same couenant.

CAP. 10.

The fourth order of Catechisme.

NOW for the masters further helpe, I will commend vnto him these foure places: namely, Ephes. 2. 8. 9. 10. 2. Theff. 2. 13. 14. Tit. 2. 11. 12. 13. 14. 1. Iam. 1. 18. whereof hee shall see euery one fit to bring into his remembrance the doctrines of the former Catechismes. And I hope both he and his familie, may easily gather the same of themselues, being made ripe thereunto by their former practise:

*To the house-
holder.*

An order of

Life: reioycing in the plentifull and sweete consent of so many places of Gods word, and admiring the goodnes of God, that so abundantly and liberally bestoweth vpon vs his rich treasures of wisdom and vnderstanding. And if in them he finde something not easie, let the master repayre to his pastor, and seeke the lawe at his mouth: For ^a his lippes should *preserue knowledge, being the messenger of the Lorde of hostes: and ^b steward of the secrets of GOD.* Howbeit, in so waightie and needfull prouision, I woulde haue this hougholder to bee well stored, that hee maye feede his familie with more ioy and plentie, to make them strong & well liking in the house of our God, children, that boldly will answer the enimie in the gates, and fight valiantly the battels of the Lord. Therefore I will here adde two Catechismes more for his helpe: where the first will shew him in a notable order Jacobs Ladder: namely, by what steppes God bringeth all his children into the euerlasting kingdome of our Lord Iesus Christ, and the heauenly mansions of his diuine palace. And this is in one scripture most orderly compact together, by the heauenly spirit. The other is ^a a more perfect bodie of Christin doctrine, of many and diuers places of scripture: as a shining light vnto the feete of all Gods children,

a Malac. 2. 7.

b 1. Cor. 4. 1.

^a Therefore I
make it a book
by it selfe, and
deuide it into
chapters.

household instruction.

children, in the dayes of their pilgrimage,
till they shal come into the land of their cele-
stiall inheritance.

*The eyght Catechisme for helpe of the
householder.*

The text.

*Ephes. 1. 3. Blessed bee God, euen the fa-
ther of our Lorde Iesus Christ: which hath
blessed vs with all spiritnall blessings, in hea-
uenly things in Christ.*

*4. As hee hath chosen vs, in him, before
the foundation of the world: that wee should
bee holie and without blame before him in
loue.*

*5. Who hath predestinated vs, to bee a-
dopted thorow Iesus Christ, vnto himselfe:
according to the good pleasure of his will.*

*6. To the praise of the glorie of his grace,
wherewith hee hath made vs accepted in his
beloued.*

*7. By whom we haue redemption through
his blood: euen the forgiuenes of sinnes, accor-
ding to his rich grace.*

*8. Whereby hee hath been abundant to-
ward vs, in all wisdom and understanding.*

*9. And opened vnto vs the mysterie of
his will, according to the good pleasure, which
he had purposed in him.*

10. That

An order of

10. *That in the dispensation of the fullnes of times; he might gather together in one, all thinges, both which are in heauen; and which are in earth.*

In shewing the Catechisme out of this text, I will follow this order. In the middle, by interpretation I will poynte out the golden steppes of this heauenly * ladder, by which the elect doe walke vp into heauen: and in the margin the particular poyntes of doctrine, as the goodly * Lions on both side of the steps of Salomons throne, which with little marking, thou maist perceiue to offer themselues, in the meaning of the words.

* *Gen. 28. 12.*

* *1. King. 10. 18.*

The poynts of doctrine.

The interpretation or ladder.

Ver. 3. **H**ere is the top of Salomons throne: for hee sheweth in this verse, the state of all faithfull Christians in this life, after their effectuall calling: that they haue, as it were, liuery and seshin of that heauenly kingdome. Where the blessing is that of Abraham *Gen. 22.* communicated vnto them by the ^aspirite: and it is described by the author ^aGod *the b Father, of our a Lorde Iesus Christ:* and by the nature of it, which is *heauenly*, which may be translated, as *chap. 2. 6. heauenly places:* because the ^cblessing is to make vs heyres of heauen by hope, as is expounded *verse 13. 14. and Titus. 3. 7.* and it is set forth by the meanes

^a The trinitie.
^b Christ in his person, Gods sonne, in office
Lord Iesus & Christ, i anointed Sauiour, king, priest, and prophet.

^c The state of belceuers: to bee heires of heauen.

household instruction.

meanes which is ^a Christ, namely, that being ^a Christ the
in Christ, we haue this blessing, Gal. 3. 14. and ^a means
it is saide, all spirituall blessings, because ^b by ^b The Spirit
the spirite all giftes necessarie to eternall life, the worker.
are giuen vs, 1. Pet. 1. 3. and he teacheth them
to prayse ^c God as the author, saying. *Blessed* ^c God the au-
be God, &c. thor.

Having shewed that the faithfull, are set by
Christ, thorow the spirit, in the state of salua-
tion, as it were translated from death to life:
now in the rest hee sheweth the proceeding
of the causes, as the steppes by which GOD ^d The first
bringeth vs vnto this, and so in the accom- cause of salua-
plishment of all the elect, ynto the perfection tion, chosen
of ioye, in the life to come. before the
world was,

Verse 4. He sheweth the first steppe: ^d God ^e God in cho-
doth chuse them: this is declared by the time, sing looked
that is, before all time: and by the ^e mouing not on worke
cause in Christ, & by the ^f end, that we should or faith fore-
be holy, &c. seene, but on
his sonne.

Verse 5. He sheweth here a second cause ^f Godly life an
or degree; which is, ^g Adoption, that is, God effect, not a
would take vs to bee his children, which is cause of salua-
set forth, by the repetition of the first cause, tion.
^h predestination, which is generall to electi- ^g The second
on and reprobation, namely, that out of it cause of salua-
came adoption, that is, God set downe by de- tion, adoption
cree, whom he would make his children tho- thorow Christ
row Christ, which is called the sure foundati- ^h They that
on of God, 2. Tim. 2. 19. and this illustrated by are adopted,
another were first pre-
destinated.

An order of

i The good pleasure of Gods will, the mouing cause of predestination to adoption.

k The glory of God the finall cause.

l The grace of God a third cause.

m Iustification a fourth cause.

n If it bee of grace, it is not now of works. *Rom. 11. 6.*

o We are iustified by grace thorow faith in Christ.

a Redemption by Christs blood, a fift cause.

b Forgiuenes of sinnes, part of redemption. His blood sheweth Christ a

naturall man.

c Rich is the grace of God in forgiuenes

of sinnes.

another i mouing cause, which is the good pleasure of his will.

Verse 6. The former cause is here amplified by the last k final: *the glorie of Gods grace.* Which l grace is made a third and speciall working cause, bringing forth a fourth, which is our m iustification, for hee saith that with n grace he maketh them accepted; and to bee accepted, is al one with iustified, and his grace being the cause thereof, sheweth that wee are freely iustified by his grace, *Rom. 3. 24.* And lastly, that we may know this iustifying to be o by faith in Christ, he addeth b: m, as the materiall cause in all these causes, terming him beloued, by excellencie, because for his sake God doth these things.

Verse 7. The a fift cause of our saluation is redemption by Christs blood, & this is declared by the b effect, forgiuenes of sinnes, which sheweth how Christ is the meanes of our iustification, namely in that hee payed the ransom for our sinnes: and so wee being forgiuen, are accounted iust for his sake, as is opened, *2. Cor. 5. 17. 20. 21.* which is amplified by repetition of the working cause, his grace: c which for the exceeding greatnes is called rich.

Verse 8. 9. Here he sheweth a d sixt cause, euen the instrument, by which he applieth all these

d The preaching of the Gospell, a sixt cause.

household instruction.

these causes vnto vs: which is the preaching of the Gospell called here, *The opening of the mystery of his will*: So expounded, cap. 3. 4. 5. 6. Coloss. 1. 25. 26. Which thing is set forth, first, by the cause: *whereby*, that is his grace: secondly, by the order of it, that it was abundant in all wisdom and vnderstanding: thirdly, the repetition of one mouing cause, *The good pleasure of his will*: and lastly, by the first cause, his purpose; wherein he regarded nothing but Christ; wherefore hee saith in him: that is, as God purposed in his good pleasure to elect and adopt these happie soules in Christ: so did he in that purpose appoynt the meanes; which is the preaching of the Gospell.

Verse 10. The last cause, which is the effectually calling, named the gathering into one. The greeke word signifieth the gathering of dispersed things, into one entire or summe, namely, that where we be in all ages, as sheep going astray, we are called by the gospell, and gathered by sayth vnto Christ our shepheard; into one fellowship or bodie: which then shall be perfected, when the whole number of the elect, being accomplished, we shall all meete with Christ, and hee made interuallous in all that beleene, Ephes. 4. 12, 13. which calling is set forth by two argumentes. First, by the times, wherein there is a dispensation of

The Gospell is the opening of the mystery of Gods will, in all wisdom and vnderstanding.

The preaching of the gospell, commeth of Gods grace and good pleasure.

Preaching of the gospell, ordained of Gods purpose. Our effectually calling, the tenth cause.

All the faithful gathered into one.

There is a certaine number of the elect, which shall be made full vp in Christ.

The faithful called in all times & ages.

An order of

b In the end of time all the elect shall be one with Christ.

c There is but one Christ to saue all of all times and nations.

d If out of heauen and earth, then there is no Limbus patrum, nor Purgatorie.

e The Catholike Church is the companie of beleeuers in Christ in heauen and ea th.

times, and a ^b fulnes of times: which sheweth that God calleth and gathereth his elect, in many times, as before the law and vnder the law, and in the time of the Gospell, wherein the whole world shalbe gathered And therefore is called by excellencie the fulnes of times: Gal. 4. 4. and when all shall be gathered, then the times shall be full, Rom. 11. 25. 26. ^c Secondly, by a distribution of the things to bee gathered, which are the elect: some in ^d heauen, some still founde on the earth, till the whole summe be called and gathered. Now ^e all these some at one time and some at another being gathered, shall bee vnited vnto Christ, and then being perfect, they shall all be partakers of his glorie, and he shall giue vp his kingdome to his father. 2. Thess. 2. 14. 1. Cor. 15. 24.

Now here the master may learne to set all these causes in their right order of place, out of Rom. 8. 30. *Whom he predestinated, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.* Where vnder predestinated be contained, *his purpose, the good pleasure of his will & election before the foundation of the world.* All the rest is the performance of that predestination: As first the calling, by which is not meant the outward calling onely: but also the inward calling, which Christ sheweth in this posic:

household instruction.

posic: * *Many are called, but few are chosen.* * *Matth. 22. 14*
For there is a generall calling by preaching to many, and an effectuall calling (accompanying preaching) by the spirit, in a few. Vnder this calling are contained, the sending of Christ, the preaching of Christs Gospel, the worke of the spirit, making vs to beleue in him sent and preached, the new birth and renewing of the holy Ghost: For none are truly called, but they in whom all these meet. The second worke of performance, is in this word *iustified*: vnder which is contained our redemption, forgiveness of sinnes, and impuration of righteousness, which is the accepting of vs in Christ; the peace with God, adoption, the companion of iustification which is sanctification, and his daughters ioy in the holie Ghost, standing in grace, &c. Lastly, is glorified, by which is meant the finall gathering into one of all the elect vnto saluation, with Christ; when it shall be no small part of happines, to bee holie and without blame before God: (hauing no neede of earthly garments to couer our shame) and to praise God for the glory of his grace, reigning with him in fulnes of ioy for euer & euer. 1. Thess. 3. 13. Reuel. 22. 1. 2. 3. 4. 7. and 22. 1. 2. &c. and 20. 6. *Euen so Lord Iesus come quickly. Amen.*

An order of

*The second booke, containing the last
order of instruction.*

*An obseruati-
on to the
householder,*

CONCERNING this last and largest Catechisme, I am to admonish the master of the familie: First, that I set downe in seuerall places and chapters, seuerall and particular places of Scripture, for the teaching of the seuerall parts of doctrine. The text is alway set before the doctrine not in the words, as in the former Catechismes, but onely the name of the booke, chapter, verse, or verses, where the words are written: which he is to peruse and to compare with the parts of doctrine which I set downe; and then to reade it to his familie, and out of it being read, to shew them so much as I set downe out of it. Secondly, hee shall finde in some poynts, that they are not so direct, or expressed in the text, but are gathered by circumstance or consequence. Such as Christ *vsed, to prooue the resurrection, if God call himselfe the God of Abraham, &c. and that he bee God of the liuing and not of the dead: then verily there is a resurrection appoynted for the dead. Again, wee finde that God hath *elected some vnto saluation before the foundation of the world, and that he doth thorowly bring to passe whatsoeuer he hath purposed. And againe we finde that
*some

**Matth. 22. 31*

**Ephes. 1. 4. 11*

household instruction.

*some shall not bee saued: then it followeth, **Luke. 13. 23,*
that God neuer purposed their saluation, and *24, 25, 26,*
by consequent he purposed the contrarie: ex-
cept wee will make God, as a ^a foolish build- *a Luke 14. 28.*
der, that doth not forecalt what hee will doe
with euery part of that hee buildeth: or els i-
magine some ^b other power to take order in *b Eccles. 7. 13,*
his ouerslippes, or els ^c giue him some coun- *16.*
sellors or helpers; which is as the foolish hath *c Esay 40. 12,*
sayd in his heart, *Psal. 14. 1.* Now because he
should not stumble at a thing that seemes so
bare, I will adde in euery such place, some one
or two plaine places of holy scripture, to proue
the matter of such a collection agreeing to
faith; and these shall be alwayes in the end,
or behind euery such poynt. Also some one
poynt by reason of the order of his place, may
not bee contained in the text by any collec-
tion, and some may be directly in the text, but
not so cleere and plaine. Here I will also helpe
the master with some other place direct and
plaine, and by some one word guide him to
discerne when any thing is not in the text.
Lastly, in teaching this Catechisme, hee may
sometimes giue them some one chapter;
sometimes two for their easines; sometimes
but a part of one, for length or hardnes; and
in all things to vse good discretion. At which
rules being obserued, hee shall finde I hope
good vse of this Catechisme.

An order of

*The last Catechisme, containing
the summe of the doctrine of Christ: by
many places of Scripture.*

CAP. 1.

Of the doctrine of Christ. What.

Titus. 1. 1. 2. The doctrine of Christ is the knowledge of the truth, according to godlines: vnder the hope of eternall life, teaching the nature and actions of God.

CAP. 2.

Of the nature of God.

Ioh. 4. 24. Exod. 3. 14. Reuel. 1. 8. God is a spirit, being of himselfe, for euer.

Ioh. 15. 26. There are three persons in the Godhead, equall in substance. The Father of whom are the rest, in these words, *sent from the father*. The Sonne begotten of the Father from euerlasting. Ioh. 1. 18. and 17. 5. The holy Ghost proceedeth from them both, in these words, *I will send, and proceedeth from the father*. 2. The Father worketh of himselfe by the Sonne, and thorow the holy Ghost: the Sonne worketh from the Father thorow the holy Ghost: the holy Ghost worketh from the Father and the Sonne. Tit. 3. 4. 5. 6.

CAP.

household instruction.

CAP. 3.

Of the actions of God. Gods decree.

Eph. 1. 11. Here the actions of God are declared: which are of two sorts. 1. The decree, which is, that he foreappointed all things, in these words; *purpose and counsell of his will, after which he worketh all things.* 2. The execution of the decree, which is, that he performeth all things according to his purpose, in these words, *worketh all things.*

Here in regard of man this decree is called predestination, which is the foreordaining of some men to salvation, *expressely*: and some to damnation, *by consequent*. Iud. vers. 4. Pro. 16. 4. 1. Pet. 2. 8. The performance of this predestination, is by election in Christ, *expressely*, & by reprobation from Christ, *by consequent*; such as refuse Christ. Ioh. 8. 42. 43. 47.

CAP. 4.

Of the execution of Gods decree.

Psal. 33. 6. 7. 8. 9. 10. 11. The execution of Gods decree is, that he performeth his eternal purpose, by creating all things, vers. 6. 7. 8. By governing all things in their times & seasons, vers. 10. 11.

CAP. 5.

Of the creation.

Gen. chap. 1. and chap. 2. These two chapters teach vs. 1. God made all things by his

An order of

word of nothing. 2. In fixe daies. 3. Man in the sixth day. 4. God made man and woman, that is, male and female in one day, cap. 1. 26. 27. 5. God made man of the dust of the earth, touching his body, and breathed in him his soule: so he had both body & soule, cap. 2. 7. 6. The woman was made of the man: God cast him in a deepe sleepe, took out one of his ribbes and closed vp the flesh, and of the ribbe made the womā: the mans name was Adam, the womans, Eue: chap. 2. 21. 22. chap. 3. 20. 7. The excellencie of man aboue other earthly creatures, is in two thinges. 1. They were created after the image of God, which shineth principally in the soule, chap. 1. 27. which is in knowledge, Coloss. 3. 10. and practise of holines & righteousness, Eph. 4. 24. 2. They were created in most perfect happines, where vnto the image of God these things were ioyned; they had authoritie and Lordship ouer the creatures, chap. 1. 28. they were so beautifull, that being naked they were not ashamed. cap. 2. 25.

CAP. 6.

Gouernment before the fall.

Gen. cap. 2. God placed man in a most pleasant place of the world, called the garden of Eden, vers. 15.

2. He gaue him commandement to keepe and to dresse the garden, vers. 15.

3. He

household instruction.

3. He gaue him the tree of life in the midst of the garden, as a Sacrament, that if hee continued in well doing, he should liue for euer. ver. 9. cap. 3. 22.

4. He gaue him this order: he might take of all the trees in the garden, except the tree of knowledge of good and euill, and in that day he should eate thereof he should dye the death. ver. 16. 17.

5. Hee instituted marriage, to bee of one man and one woman: that they two should be one flesh. ver. 24.

CAP. 7.

The fall of man.

Gen. 3. In this chapter, the storie of the fall of man is set forth, in these poynts.

1. The diuell abusing the tongue of a serpent, entised the womā Eue, and she did eate of the forbidden fruite, and she gaue to her husband Adam, & he did eate: and so the commandemēt of God was broken. ver. 1. 2. 3. &c.

2. By this disobedience, Adam and Eue, and all mankind were dead in sinne, and vnder damnation of bodie and soule, that is, hee lost his excellencie, and became ashamed of himselfe, ver. 7. 8. 9. 10. expounded Eph. 2. 1. 2. 3. Rom. 5. 12. 13. 14.

3. To make man to see his owne miserie: God cursed the earth for his sake, that it should bring forth briars, thistles and thornes; made
the

An order of

the man to get his liuing with toile and paine,
till hee dyed: the woman with sorrowe and
griefe to bring forth and bring vp her childrē:
and banished them both out of the garden of
Eden, vers. 16. 17. &c.

CAP. 8.

*Government after the fall: The restoring of
man: The two covenants.*

Iere. 31. 31. 32. 33. 34. This place teacheth:
1. For the restoring of man, from the death of
sinne and damnation: God made two coue-
nants: the covenant of workes, and the coue-
nant of mercie. 2. The covenant of workes is,
that God will be our God, if wee keepe all his
commandements, vers. 31. 32. 3. The coue-
nant of mercie is, God will bee our God, by
forgiuenes of sinnes thorow Christ, and write
his lawes in our hearts, vers. 33. 34. Heb. 10,
12. 13. 15. 16. 4. We are not saued by the co-
venant of workes, that is, by keeping of Gods
commandements: for no man can do them,
vers. 32. But wee are saued by the covenant of
mercie, that is, by beleefe in Iesus Christ, by
whom our sins are forgiuen, vers. 33. 34. Rom.
8. 3. Eph. 2. 8. 9.

CAP. 9.

*Of the first covenant, which is of workes, and
the true force and perpetuall vse of the law.*

Rom. 3. 10, 11, 12, 13, 14, 15, 16, 17, 18,
19, 20, 21. *The lawe bewrayeth sinfulness; pro-
nounceth*

household instruction.

nomineth vs guiltie, maketh vs vnable to open our mouthes, to claime any things at Gods hand, for our owne righteousness or well-doing: that we might run vnto Christ in the covenant of mercie, to be iustified, and saued by beleefe in him, Gal. 3. 21. 22.

Ephes. 2. 8, 9, 10. Although we cannot bee saued or iustified by our workes or well-doing: yet God hath ordayned, the good workes commanded in his lawe, for those, who shall be saued by the covenant of mercie, to walke in: as a perpetuall rule of right liuing to all beleeuers, 1. Thess. 4. 2. 3. 4. with 1. Ioh. 3. 6, 7, 8

Here the ten Commaundements are to be expounded.

CAP. 10.

Of the covenant of mercie, and the mediator thereof.

2. Cor. 5. 19. This teacheth the order of the covenant of mercie: namely thus. God calleth vs by his Gospell vnto his mercie thorow Christ, and offereth to reconcile vs vnto himselfe, thorow him, by forgiuenes of sinnes: and we are in covenant with him, when he giueth vs faith in Christs blood, Rom. 3. 25. Gal. 4. 4. 5. This place sheweth the mediator Christ, by his person, and office. His person: that he is the sonne of God, made man: that is to say: perfect GOD and perfect man, in one person:

An order of

person: man, to be like his bretheren, as Heb. 2. 17. God, to be holy, harmeles, &c. as Heb. 7. 26. His office, to be the mediator of the covenant of mercie, in that by his death, he redemeth vs from vnder the lawe, to bee made the children of God.

Psal. 110. 1, 2, 3, 4. This text sheweth the parts of Christs office of mediators hip, namely, that hee should bee King, verse 1. 2. 3. and Priest, verse 4.

CAP. II.

Of the Priesthoode of Christ.

1. Pet. 3. 18. 19. This declareth that Christs Priesthoode is fulfilled in two points: 1. in his perfect obedience, as a iust and holy man vnto death, and all other priestly actions thereunto adioyned, verse 18. Secondly, in his propheticall function, verse 19.

Rom. 8. 33. 34. This declareth the priestlie actions of Christ, to be of two sortes: 1. the sacrifice of his death, and his resurrection, to put away our sinnes, and to make vs righteous, Rom. 4. 25. 2. sitting at the right hand of God to make intercession for vs.

CAP. 12.

Of the Kingdome of Christ, and namely before, and untill the last iudgement.

Ephes. 4. 11, 12, 13, 14, 15, 16. Here is the kingly office of Christ described, 1. Hee is head

household instruction.

head of his church, who nourisheth it, and furnisheth it in all things, verse. 16.

2. This furniture is in the applying of the workes of his priesthood, both before, and vntill the last iudgement, and at the iudgement, verse 11. 12. 13.

3. Before the iudgement, in two thinges: first, the outward pollicie and administration of his Church, vers. 11. 12. Secondly, the inward worke of his spirite, verse. 11. 16.

4. The outward pollicie is administred, by officers; who are men furnished with giftes, to worke in the building of the Church, verse 11. 12. and these are of two sortes: first, such as teach knowledge, vnto which are most commonly ioyned the administration of publike prayers and Sacraments, as Act. 6. 4. Matth. 28. 19. And these I finde to be either extraordinary, as Apostles, the founders of the church, Ephe. 2. 20. and their assistants, prophets and Euangelists, Colos. 1. 1. 2. Tim. 4. 5. or else ordinary, as pastors to teach by exhortation, and teachers, to vtter doctrine, Rom. 12. 2. 8. Secondly, such as are for practise of life, namely, elders to bee gouernours, 1. Cor. 12. 28. and Deacons to looke to the poore, Act. 6. 1, 2, 3. and for this cause he hath ordained the eldership, Matth. 18. 17. 1. Tim. 4. 14.

5. The inward worke of his spirit, is faith vnfayned, and knowledge, verse 13. and the fruites of faith, which bee our growing into Christ;

An order of

Christ, increasing by his grace; loue to edifie each other, ver. 15. 16.

Rom. 5. 1, 2, 3, 4, 5. Here we be taught further fruites of faith, wrought by the spirit: first, that wee be iustified, to haue peace towards God, ver. 1. Secondly, adopted, to haue access to God, ver. 2. so opened, Rom. 8. 14. & of this commeth ioy vspeakable, ver. 2. with patience, ver. 3. and hope by the feeling of Gods loue, to make vs bold, verse 4, 5.

CAP. 13.

Of the seales of the covenant or Sacraments.

Ephes. 5. 25, 26, 27. & 1. Cor. 10. 17. These two places teach y^e doctrine of the sacraments.

1. A sacrament is a signe to represent, and a seale to applie vnto all beleeuers, the covenant of mercy: out of both, and is expounded, Rom. 4. 11.

2. There be two, Baptisme and the Lords supper.

3. Baptisme is a signe and seale of our admission into the covenant, by the new birth and renewing of the holy ghost, this is in the first place, to which agreeth, Tit. 3. 5.

The Lords supper, is a signe and seale for the continuall confirming of vs in the same covenant, this is in the latter place.

CAP. 14.

Of the last iudgement.

Matth. 25. 31, 32. &c. This shadoweth out the

household instruction.

the second part of the administration of Christs kingdom, which is the last iudgement. Where we may learne two things.

1. The manner of Christes comming vnto iudgement, namely in glory with all his holy Angels, vers. 31.

2. The iudgement it selfe which is in two points: 1. The wonderfull meeting; first of the iudge Christ sitting in the throne of his glory, vers. 31. Then of the persons to be iudged; *All nations*, vers. 32. That is, all the dead raised in their bodies, and all the liuing chaunged, 1. Corin. 15. 52. 2. In the Sentence Iudiciall, which is generall or common, that euery one shall bee rewarded according to his workes, vers. 35. 42. with 2. Cor. 5. 10. and also speciall or peculiar, for some are pronounced, Blessed, to inherite euerlasting life, vers. 34. 46. & some cursed, to goe into eternal paine, vers. 41. 46.

1 Cor. 15. 24. 25. 26. 27. 28. This text teacheth, 1. There shall be an end when all rule, authoritie, and power is put downe, vers. 24.

2. Christ kingdome lasteth; till all enemies to him and his Church be destroyed, vers. 25.

3. The last enemy is death, which shall be swallowed vp of life, vers. 26.

4. At the end he shall giue vp his kingdome to God his father, and so (touching his manhood) he shall bee subiect himselfe, that God may be all in all, vers. 24. 27. 28.

An order of

*A short and plaine opening of the tenne Com-
mandements.*

THe tenne Commandements teach and command all dueties belonging to God and man, in two tables. The first table is of our duetie to God, in foure precepts, shewing what we must do to his person, and in his outward worship.

1. The first precept teacheth, that we owe vnto the person of God, to set him onely vp as the true God, first in our hearts, by true knowledge of his diuine nature, attributes, Trinitie, Gal. 4. 8. and by a sure confidence in him, to hope, loue, delight, reuerence and feare him aboue things; Phil. 3. 19. Eph. 5. 5. and secondly, by our outward profession, as Ion. 1. 9. and in all our workes. Pro. 3. 6. His outward worship is in two things: 1. The meanes. 2. The right applying of the meanes.

2. The second precept teacheth the meanes, which being negatiue and naming but one thing of mans deuise, forbiddeth all mans inventions, in the outward worship of God: & commandeth onely that which God prescribeth, which is either ordinary meanes: as diuine adoration, Psal. 95. 6. The vse of his name either simply, Psal. 68. 4. or in an oth, Exod. 22 11. meditation on his creatures, Psalm. 145. 1. prayer

household instruction.

praier & thanksgiuing, Psal. 50. 15. the Sacraments, Mat. 28. 19. and his order in his church, Coloss. 2. 5. or extraordinary, as fasting, Joel. 2. feasting, Ester 9. vowing, Gen. 28. 20. and in a lot, Prouer. 16. 33.

The right applying of the meanes of Gods worship, is either in the right vse euery day, or els in the vse of one day in seuen.

3. The third precept, comandeth vs euery day to vse reuerently the outward meanes of Gods worship, putting a part which is his name, for the whole being of the same kind, and by forbidding the euill commanding the good, which is to bee obserued before and in the action, and after the action with profite. Leuit. 24. 11. 1. Cor. 11. 28. 34. Ezech. 33. 30. 31. 32.

4. The fourth precept teacheth the vse of one day in seuen, to bee put apart from all our owne workes, to be dedicated to the worship of God. In the congregation by the worke of the ministrie, and at home in applying the same to the familie. Act. 20. 7. Deut. 6. 6.

The second table is of our dutie to man, in fixe precepts, which either regard the outward action with consent of will in 5. or els of desire onely in the last.

The 5. are either speciall dueties, or els generall.

5. The fift precept teacheth speciall dueties;

H

An order of

ties; by a part for the whole, and by proportion, commanding all duties of superiours to inferiours and contrary, and of equals, where this any speciall bond or respect, requiring a speciall dutie. 2. Sam. 15. 1. Pet. 3. 1. 7. 8. *Loue as brethren.* Generall duties belong either to a mā's person, or the things pertaining to him.

6. The sixt precept teacheth duties to our neighbours person: commanding by a negative of euill, to procure the safetie of our neighbours person. Gen. 4. 8. Rom. 16. 4.

The things belonging to his person, are either in him, or without him.

7. The seuenth precept, teacheth our dutie to the things in our neighbour, as his body, 1. Cor. 6. 18. by a negative of ill commaunds the pure and vndefiled vsing of our neighbors bodie. 2. Sam. 11. 2. 3. 4. Gen. 39. 8. 9. Without a man, are his goods and name.

8. The eight precept teacheth by a negative, that wee ought to preserue our neighbours goods. Exod. 23. 4. 5.

9. The ninth precept teacheth by a negative, to tender our neighbours good name. Gen. 39. 17. Psal. 15. 3.

10. The tenth precept teacheth, that wee ought to doe al the former speciall and generall duties, with all our thoughts and desires. 1. King. 21. 12. Iam. 4. 1. 1. Thess. 5. 23.

*A briefe and easie opening of the sense of the
Lords prayer, which pertaineth to the second
Commandement, and is to be learned after
the tenne Commandements.*

THe Lords Prayer containeth fixe petitiōs,
teaching vs to aske three requests pertain-
ing to Gods glorie: and three for our owne
necessities.

Concerning Gods glorie wee aske two
things: that God be honored; & the meanes.

1. The first petitiō teacheth vs to pray that
God may be honored in all things, Psal. 19. 1.
1. Cor. 10. 31.

The meanes of Gods honour are in regard
of his kingdome and will.

2. The second petition teacheth vs to pray
for the aduancement of Gods kingly regimēt
in all things, and specially in his Church. Psal.
93. 1. 2. 3. and Psal. 145.

3. The third petition teacheth vs to pray
for the aduancement of Gods royall will in
his decree in all things, and his word in his
Church. Psal. 147. 15. 19.

Concerning our selues, we aske things for
the bodie and for the soule.

4. The fourth petition vnder the name
bread, teacheth vs to aske whatsoever is ne-
cessary for this bodily life, as health, wealth,

An order of

libertie, &c. Esay.

For the soule wee
neede forgiveness of finnes, and protection a-
gainst Sathan.

5. The first petition teache them to
read the letter in eight dayes they
have all the letters. But it must bee in this or-
der, that they may know them wheresoever they
be, in the booke, which ther all our ghostly c-
mmandment. *1st. 26. 41. Eph. 6. 18.*

The conclusion of the last order.

After you have passed thorow all these Ca-
techismes, then is to be continued the dai-
ly reading of holy scripture in order: begin-
ning at the first chapter of Genesis and of
Matthew: one chapter every day of the olde
Testament, and another of the new. In rea-
ding whereof marke two things. First, what
words are for the confirmation of any poynt
of doctrine before learned. And secondly, if
any thing bee hard to vnderstand, dispute not
about it, but aske your pastors helpe, or els
some other godly minister of grave iudge-
ment and grounded knowledge: so shall you
increase with great ease and ioy, and auoyde
the rocke, of perverting the Scriptures, to
your owne destruction. And as leisure will
serue, direct them to reade some other Cate-
chismes and godly bookes. But aboue all
things

* 2. Pet. 3. 16.

household instruction.

things you must call for familie to goe to
the publike preaching: for that hath the spe-
cial promise and blessing. And as oft as a
euery daye, till three methinter, familie, if
thorow; and last of all he is to be
fixe, or eyght lines at a
gitea keepe the points.

Now last of all.

quest to all gouernours of fami.

holders of all sorts, poore and rich, that they
would cause al their household, mē, women &
children, to be able to reade the English tung.

For this is a worthie meanes to do much
good in this so waightie a cause, & God hath
giuen a marueilous blessing of printing to fur-
ther his Gospell: and wee are very foolish, if
wee let slip any blessing or comfort, which is
giuen vs of our louing and gracious father.

First therefore such as be able I would entreat,
that they would also helpe their seruants in
this knowledge, and rich men shall make it a

laudable and holy vsurie, to lay out some hun-
dredth part of their superfluities towards the
helping of poore seruants, and poore mens
children to learne to reade, and God will pay
them againe a double and treble * interest.

But to such as haue no other helpe or meanes,
I thought good to teach an order, how they
might learne with ease, because I would not
willingly leaue out any thing that might fur-
ther this holy purpose. If they can finde ei-

An holy vsury.

* Pro 28.27.

An order for
poore men &
seruants to
learne to reade
without losse
of time, paine
or cost.

An order of

libertie, &c. Esay.

For the soule wee
neede forgiveness of sinnes, and protection a-
gainst Sathan.

5. The first petition teache them to
the letter innes then in eight dayes they
have all the letters. But it must bee in this or-
der, not to know them wheresoever they
be, in the booke. which they shall easily doe
in a quarter of an houre, & I would not haue
them learn any more. Then after they know
the letters, let them bestow the like time, in
like order, to learne three severall wordes, to
spell them distinctly, to reade them, and to
poynt to every syllable, and to know them in
any other place, being shewed by the tea-
cher, now one and then another, and this to
continue at the least three weekes, or a
moneth: and herein not to couet any more
but three severall and new words at one time,
and that in this manner: if his first lesson be, *In
the name*, and the next words be *of the father*,
he must count the word, *the*, to be learned in
his first lesson, therefore the second lesson must
be, *of father and*: & where the next words are,
of the holy Ghost, Amen, he must account, he
hath learned the two first words, *of the*, in his
former lessons, therefore his third lesson must
be, *holy Ghost, Amen*. so keeping in minde
what he hath learned, and learning new, hee
should quickly learne to reade. Now after
three weekes or a moneth, let him learne, in
the

household instruction.

things you must call your familie to goe to
the publike preaching: for that hath the spe-
cial promise and blessing. And as oft as a
euery daye, till three meth into the familie, if
thorow; and last of all he is to be when
fixe, or eyght lines at a time
and to keepe the points,
and by this time he
teacher, one'y let him
make himseife perfect, by
when he meeteth with a
out of himseife by spellin
and aske some one tha-
cher. And whosoeuer
ently follow, and consta-
himselfe to this order, shal
time attaine to readen his booke
nes, or any toyle to him or others, at any
great cost. Then hath he a iewel, which once
in his life may bee more comfort to him, then
all hee hath, or all hee trauaileth for besides.
And so I commend you to the Lorde our
God, whome I beseech to make this my la-
bour profitable and acceptable to his church
for Iesus Christs sake: and that we may be ful-
filled with knowledge of his will, in all wis-
dome and spirituall vnderstanding; that we
may walke worthie of the Lord, and please
him in all things, and increasing in the know-
ledge of God. To whom bee all honor, praise
and glorie for euer and euer, Amen,

FINIS.